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**A Repository of Intelligence from Eastern Missions, and a Medium
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ON THE MEANING AND POWER OF THE TERM "JEHOVAH."

BY REV. T. P. CRAWFORD.

IN the investigation of the subject indicated by the above title, during several years past, I have pursued two courses. One has been to subject the term to a process of etymological criticism; the other, to study its meaning and power by the light of the various contexts in which it occurs in the Bible. I am convinced that we, at the present day, know nothing about the origin of the term Jehovah. The learned disagree among themselves on the subject, and have nothing better than a supposition to offer. Some suppose it to have had a foreign origin, and to be radically the same as *Ju* in Jupiter, or the *Jov* in *Jovis*. Some, that it came primarily from Egypt or India. Ancient Greek authors say that Moses gave laws to the Hebrews from a God called *J A O*. Gesenius supposes it to be derived from the verb *hawah*, *to be*, since the three consonants, *h*, *v*, *h*, are the same in both words. But it is evident from what he says, and his manner of saying it, that he is far from being satisfied in his own mind. He gives it merely as an opinion, without attempting to establish the fact by any sufficient proof. He never meant to be understood as settling the question.

True, he refers us to two passages of Scripture which he thinks point to such a derivation. One of these is Exodus 15: 14, 15; "And *Elohim* said unto Moses, say unto the children of Israel, I AM THAT I AM hath sent me unto you. And *Elohim* said moreover unto Moses, say to the children of Israel, *Jehovah*, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." Now, what bearing this quotation has on the question of the derivation of the term Jehovah I am wholly unable to see. It would show that *Elohim*, rather than *Jehovah*, is derived from the verb *to be*; for existence, or immutability, is here predicated of

Elohim, and not of *Jehovah*. The "moreover" in the beginning of the 15th verse shows that it was not the design of *Elohim* to re-assert his immutability by calling himself *Jehovah*, but to assert the additional fact that he was SUPREME in power, and would therefore be able to deliver his covenant people from the hand even of Pharaoh, the most powerful monarch on earth.

The meaning of the quotation may be expressed thus: "*Elohim*, whose mind never changes, whose word and purposes are immutable (*I am that I am*), whose name and power is Supreme (*Jehovah*), has sent Moses and will support him in his controversy with Pharaoh, and he shall deliver you from his hand; therefore fear not to trust your lives and all you have to his control."

The other passage referred to by Gesenius is Hosea 12: 5; "Even *Jehovah*, God of hosts; *Jehovah* is his memorial," (or name.) For my life I cannot see what bearing this text has on the origin of the term *Jehovah*. In what way does it show that it is derived from the verb *hawah*, *to be*? If we attach the idea of *immutable* to it in this text, it will make sense; but if we attach *Supreme*, it will make a better sense, and one more in harmony with the context, as its use in the 2nd and 9th verses of the chapter will show. Suppose we read it thus: "Even *Jehovah*, God of hosts, *Supreme* is his name." The 2nd verse reads, "*Jehovah* has a controversy with Judah and will punish Jacob according to his ways," &c. How would it sound to say "*immutable* has a controversy," &c.? The idea here evidently is, "He that has sovereign power and authority over Judah and Jacob has a controversy with them, and will punish them according to their ways." That the word *Jehovah* differs from *hawah*, *to be*, by only one letter, is known and fully admitted; but it is by no means certain that this agreement is not merely accidental; like our verb *be* and the insect *bee*, or like the noun *liver*, an organ of the body, and *live*, the derivative of the verb *to live*. These two last named words, though identical in orthography and sound, have different origins and different meanings. This sort of similarity in words is found in all languages,

the Hebrew not excepted. Would we be justified in saying that Becon (a surname), beatify, betelnut, behemoth, behold, besiege, and hundreds of other words of a like kind, are derived from or compounded with the verb *be*, because these two letters happen to form a syllable in them? Why may not *Jehovah* be a word of this sort?

We must remember that the Pentateuch contains the most ancient writings in the Hebrew language, and that we are ignorant of the languages which were its predecessors—what words underwent changes, what ones remained the same, and what foreign ones had become naturalized prior to the time of Moses. Gesenius says that “the Hebrew language as found in the Pentateuch is as perfect in structure as it ever became.” Now, every one knows that a language must have previously undergone many and important changes before it reaches perfection in structure.

Etymology, under the most favorable circumstances, is by no means a reliable guide to the meaning and power of words. Webster in his unabridged Dictionary makes the following judicious remarks on this subject: “I know of no work in any language in which words have been generally traced to their original signification with even tolerable correctness. In a few instances their signification is too obvious to be mistaken; but in most instances the ablest etymologist is liable to be misled by first appearances, and the want of extensive investigation.” “I have,” says he, “been often misled by these means, and have been obliged to change my opinions as I have advanced in my inquiries. Hence the tendency of my researches has been very much to increase my caution in referring words to their originals, and such, I am persuaded, will be the result of all critical and judicious investigations into the history and affinities of language.”

Even admitting that the term *Jehovah* was derived from the verb *to be*, that fact would not determine its meaning and power in Old Testament times.

No fact is better established than that derivatives do not always retain the meaning of their originals. They frequently depart so far as to leave nothing in common between them. Let me give a few examples by way of illustration. *Heathen* is from *heath*, a kind of shrub, and meant in old English dwellers among the heath, or country people of the ruder sort. Now it means worshippers of idols wherever they may dwell, the polished as well as the rude. The etymological meaning of *pagan* is villager; *manners*, handiwork; *pistol*, a dr. er or spout; *mother*, mud or mould; *husband*, a builder or farmer; and *bribe*, a piece of bread. *Heat* and *hate* were originally one word. Gesenius also says that “the Hebrew is only one branch of a great parent stock in western Asia, which origin-

ally embraced Palestine, Syria, Mesopotamia, Babylonia, Arabia and Ethiopia.” Now, who knows where or how the terms *Elohim* and *Jehovah* originated, or through how many parent and cognate dialects they had passed, and what changes they had undergone, ere they were written down in the Pentateuch, and on till the Hebrew became a dead language about the time of Christ? We have some idea of the change wrought upon the English language during the last thousand years. The Saxon, prior to the Norman conquest, is to us of this day a dead language. For instance, our word *Lord* was then written *Hlaford*, with two syllables. It is now written in one, three letters left out, and the pronunciation quite different. It was then applied mostly to men of certain rank—it is now applied mostly to God.

May not *Jehovah* likewise be some old word contracted, and wrested from its original application to some human office (monarch, for instance), and applied exclusively to God in the Hebrew language? *Jehovah*, or its equivalent in sense, is certainly a most ancient term. Eve, the mother of the human race, is represented as saying at the birth of her first son, “I have gotten a man from *Jehovah*.” Now, three very important questions arise at this point, and bear directly on the subject under consideration.

First: was the word used by Eve transferred (either directly or gradually) from language to language, and from generation to generation, down to the time when the Hebrew became a dead language? This embraced a period of at least 5500 years if we follow the chronology of the Septuagint, evidently the most reliable text on this point now in our possession. Or, second: was the word translated from time to time? Or, third: was it sometimes transferred and sometimes translated? If it was thus transferred into the Hebrew, then the two syllables composing it would be written as representatives of sound and not of meaning, and one of them would as likely be the verb *havah* as any other word in the language. In that case it certainly would not be a derivative in any sense, and any attempt to show its etymological origin and import would inevitably lead to erroneous conclusions.

Into the Chinese Bible the translators have transferred many Hebrew and Greek names and terms. Suppose, in after years, some learned Chinaman should attempt to explain the meaning of these by discussing the radical import of the various characters of which they are composed. What a medley of nonsense he would make of it! Or, suppose we should discuss in this way the transferred term *behemoth*, found in the 40th chap. of Job. We should get the following result:—*be* is the substantive verb and means to exist, to remain, hence self-existent, everlasting, or immutable; *he* is a pronoun,

the sign of the masculine gender, and is frequently used for male, as *he-goat*; *moth* is a worm, the name of a small worm which breeds in and consumes old books, woollens, &c. Thus it is plain that Job's terrible "behemoth" is the self-existent and everlasting bookworm so much dreaded by authors, and which has devoured so many learned tomes of the past, and is destined to continue his work of destruction till the end of time!

But if the word used by Eve was translated from language to language as it came on down, then its meaning was finally expressed in Hebrew by the word *Jehovah*; but that fact would not decide the question whether it was a *native*, or a *naturalized* word. If it was a *native* term, in that case *only* could it be derived from the verb *hawah*, and would be the equivalent of our word *being*, and nothing more—as that is the only noun (I believe) which is derived from the verb *to be*. But if it is a naturalized term, then it has nothing in common with *hawah*, except an accidental similarity of orthography.

On the supposition that it is a pure native term, then there would only remain the *mere probability* that it might be derived from the verb *to be*, since it might with an equal amount of probability, be perfectly independent of it—as independent as *bee*, an insect, is of the verb *be*; or *liver*, an organ of the body, is of the verb *live*. And further, by remembering how prone derivatives are to lose the meaning of their primitives, especially when *appropriated* from a common to a sacred use, we will be able both to see and to feel how very *narrow*, uncertain, and unsatisfactory, are the grounds upon which rests the commonly received opinion, that *Jehovah* is derived from the verb *to be*, and therefore means the self-existent Being—in the very face of the fact that there is not to be found *one text* in the whole Bible which requires such a sense.

If we would arrive at a clear apprehension of the meaning and *power* of term, we must first dismiss from our minds all second hand and preconceived opinions, and go in person to the Bible, and study it by the direct light of the various contexts in which it occurs. This course is a laborious one; but it is the true one, and will be sure to dispel many a cloud, and bring a rich harvest of thought to the diligent student. The study of the term *Jehovah* will give the key to the Bible Kingdom. With these remarks I dismiss the etymological branch of my inquiries. Some persons consider *Jehovah* not an ancient term in any sense, but suppose that God originated and first applied it to himself as a name, during his conversation with Moses, as found in Exodus 6: 1-3; viz.: "And God spake unto Moses, and said unto him, I am *Jehovah*. And I appeared to (Heb. *was to*) Abraham,

to Isaac, and to Jacob, by the name of God Almighty; but by my name *Jehovah* was I not known to them." Though I regard the above supposition as to the origin of the term *Jehovah* as erroneous, still it does not affect in the least my views of its meaning and power. How could the name have originated in this way, since all the Patriarchs addressed God or spoke of him under this title, built altars and sacrificed to him as *Jehovah*? They could not have been ignorant of the word, like ourselves they did not comprehend its full meaning and import. I would therefore give the sense of the passage, making it harmonize with the previous history and the circumstances under which it was spoken, by rendering it thus: "And Elohim spake unto Moses and said unto him, I am *Jehovah* (your sovereign, instead of Pharaoh), and I *seemed* (the word rendered *appeared* does not mean to manifest oneself, as in Genesis 17: 1, but is a neuter verb and means *was to*, or *seemed to be to*) to be to Abraham, to Isaac, and to Jacob as God the Almighty, but as to my name, or title, *Jehovah* (the Sovereign), I was not comprehended by them." They knew him as God the Almighty, but not as God their Sovereign. It was impossible for the Patriarchs to realize the import of the term *Jehovah*, to look upon him in the light of their own Sovereign or King, while as yet they were only a pilgrim family dwelling in tents in a land where they had no inheritance. They had not become a people, a nation, a kingdom; though they were by promise and anticipation the heirs of the *world*, of that kingdom which was to fill the earth and be an everlasting kingdom, with God, *Jehovah*, as *Sovereign* at its head. The Patriarchs had seen and heard of many of the displays of God the Almighty, but they had seen none of his displays as God their Sovereign.

When Elohim met with Moses, and addressed him in the language recorded in the 8th chapter of Exodus, the chosen *family* of Abraham had "multiplied, and filled the land of Egypt;" it had become a *people*—a nation ready for its king. He accordingly informs Moses that he is about to assume all the functions of royalty, and to make them and the Egyptians know the import of his name *Jehovah*; and commands him to say unto the children of Israel, "I am *Jehovah* (fear not Pharaoh, though he be the most powerful sovereign on earth, for I am more powerful than he), and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a *people*, and I will be to you a God; and ye shall know that I am *Jehovah* (the Sovereign),"

your God." Thus saying, he bade Moses "go in and speak unto Pharaoh, king of Egypt, that he let the children of Israel go out of his land;" or, in other words, "tell him that I claim their allegiance—they are my people, not his, and I join issue with him on the point of sovereignty over them, and challenge him to the combat." His servants, Moses and Aaron, went in and delivered the challenge in the following words: "Thus saith Jehovah, God of Israel, let *my people* go, that they may *serve me*." Here for the first time he calls the children of Israel *his people*, and here, in the very face of Pharaoh, he sets up his claim of sovereignty over them. Here God puts his title Jehovah square up against the title Pharaoh. Pharaoh understood the challenge, at once bade it defiance, and said: "who is Jehovah, that I should obey *his* voice to let Israel go?" Saying this, he drove them from his presence, and increased the burdens of the people. After this, when the officers of the children of Israel saw their evil condition, they went unto Pharaoh and cried for mercy; but he called them idle, and drove them back to their work.

Then Jehovah said unto Moses, "Rise up early in the morning, and stand before Pharaoh, and say unto him: Thus saith Jehovah (the Sovereign), God of the Hebrews, let *my people* go, that they may *serve me*; for I will at this time send all my plagues upon thine heart, and upon thy servants, and upon *thy people*, that thou mayest know that *there is none like me* in all the earth; and in very deed for this cause have I raised thee up, to show in thee my *power*, and that my name might be declared (as *Supreme*) throughout all the earth. As yet exalteth thou thyself against my people, that thou wilt not let them go? Behold, tomorrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. And Jehovah rained hail mingled with fire upon all the land of Egypt."

The proud heart of Pharaoh was humbled for a while, and he called for Moses and Aaron, and said unto them: "I have sinned this time; *Jehovah is righteous*, and I and my people are wicked. Entreat Jehovah, for it is enough, and I will let you go, and ye shall stay no longer." But he soon changed his mind, refused to yield the point at issue, and the controversy waxed hotter and hotter—Jehovah on the one side, and Pharaoh on the other, contending for the *sovereignty* over the children of Israel. At last, Pharaoh and his hosts were overthrown in the Red Sea, Jehovah came off victorious, and began to reign as king over his chosen people Israel. On this grand and decisive occasion, their national birthday, Moses and the people sang a song of triumph to

Jehovah, their God and King. Let the reader examine this song, in the 15th chapter of Exodus, and notice the many expressions therein significant of power, supremacy, &c., applied to Jehovah. It is evident that Moses and the children of Israel deeply felt that Jehovah had vindicated his claim to supremacy over them, and that he was their *Ruler*, as well as their God. They gave him the first place among the mighty ones—declared his name to be Jehovah, that is *Supreme*, as the context plainly shows.

I therefore regard the term Jehovah as a *REGAL TITLE*, or an appellation expressing *sovereign power and authority*, not only over the universe at large, but *especially* over the kingdom of Israel. I think I have discovered a test by which I can show that Jehovah is a *title of regal authority and power*, and not a *proper name*, nor an *abstract term* of any kind. The test is this: Jehovah, as used in the Bible, is construed with the term *hosts*, at a guess, more than a thousand times. Every Bible reader knows that "Jehovah of hosts" is a most common expression. Now, *whatever term in the English language will construe with hosts wherever JEHOVAH does, in such a manner as not to offend, but to invariably secure the approbation of our taste, is its equivalent, and will translate its sense and dignity.* Let us now apply the test to a number of abstract terms which have been supposed to express the meaning of Jehovah. Hosts means armies or troops. Let us say, "Being of hosts or armies," "Self-existent Being of hosts," "Infinite of hosts," "Essence of hosts," "Eternal," "Immutable," "Everlasting of hosts." Each and all of these are inadmissible. An English ear rejects them at once. In fact, no *abstract term* will suit; *e. g.*, "Majesty of hosts," "Highness of hosts." Neither will these abstract terms construe with possessive pronouns, as Jehovah sometimes does. See Psalm 45: 11—"For he is *thy* Jehovah; worship thou him." Say, "He is thy self-existent Being; worship thou him." Hosea 12: 14—"Ephraim's reproach shall *his* Jehovah return upon him." Say, "his self-existent Being shall return upon him." It is clearly not admissible. Let us now test some *proper names*, and say, "Wellington of hosts or armies," "Grant of hosts," "Lee of hosts." These are equally inadmissible.

The question then presents itself, would the ancient Hebrew writers associate the term *hosts* with the word *Jehovah*, if in their minds it was an abstract term, meaning self-existent Being, or simply a proper name, seeing it cannot be so used in English nor—I believe—in any other language?

Let us now test in this way some common nouns and official titles. "Head of the hosts,

or armies," "Commander-in-chief of the armies," "Captain of the hosts," "Ruler or Supreme Ruler of hosts or armies." All these expressions are good English, and in harmony with the mode of expressing this idea in every language of which I have any knowledge. Is the Hebrew "Jehovah of hosts" an exception to the rule? It cannot be. The very nature of human thought and language forbids it. If we put the official title in the possessive case, we can say "the king's troops," "His Majesty's forces," &c. Now, it is well known that armies belong to and are under the command of the *Sovereign* in every State. To command the army is a *royal prerogative* in every kingdom, ancient or modern. "Lord of hosts" is not good English. It is a forced translation. It fails to fill the measure of "Jehovah," but corresponds to "Adonai." It is passive, rather than active—a title of respect, rather than of office. We say "lord of the mansion," "lord of the manor," but never "lord of hosts, or armies," except as a Bible expression. It never expresses sovereign power or authority, and therefore it is not able to take the place of Jehovah.

I shall now proceed to show that Jehovah belongs to the class of *regal titles*, expressive of an *active office*, and is equivalent to our English term, "the Sovereign," or "the Sovereign Ruler," "the Supreme Ruler."

The Bible conception of government is an absolute monarchy. The children of Abraham constitute the kingdom, God is king, and Jehovah is his title. All the prerogatives and functions of royalty and government are ascribed to him, and associated with the term Jehovah. This is the case, not in one or two isolated instances, but everywhere. *It is the leading idea in every context in which Jehovah is found.* Nothing inconsistent with this interpretation ever occurs in the Bible, so far as I have been able to discover.

Let us now attend to the manner in which Jehovah is employed in the Scriptures, and see if our interpretation of it is not sustained by the various contexts in which it occurs. In the first chapter of Genesis, where the work of creation is described, the term Elohim only is employed. But as soon as the *moral being*, man, comes on the theater of this world, and God begins to instruct, command, and otherwise govern him, the epithet Jehovah is added, and the formula becomes "Jehovah God." The whole transaction in the garden of Eden conveys to my mind the impression that God, as *sovereign*, is dealing with our first parents. In the *trial*, *condemnation*, and *banishment*, of Cain; in the destruction of the wicked by the *flood*, and the salvation of Noah, who *'found grace in the eyes of Jehovah,'* in the confusion of tongues; in the call of Abraham,

and making a covenant or treaty with him, pledging a certain course towards him and his seed, with a promise of a *country*, and other national blessings; in all these transactions the same impression is made. These are acts of government, such as only royal rulers are accustomed to perform, and all are ascribed to Jehovah, rather than to Elohim. In English we would say, the king did so and so; or, his majesty performed such and such deeds. In the Bible it is, Jehovah did so and so.

God told Moses again and again to say to Pharaoh: "I am Jehovah," or "thus saith Jehovah," expressions implying *power superior* to that of Pharaoh, and containing—if they meant anything under the circumstances—a threat. Pharaoh could fear nothing but power, and God not only told him to his face that he was Jehovah (Supreme Ruler), but that he would make him, and all the world, know that there is *none like Himself* in all the earth. He called the children of Israel *His people*, and demanded that Pharaoh should yield his usurped claim to their allegiance. None but sovereigns have a *people*, or can make such demands of another sovereign. Moses in his triumphant song said, "Jehovah shall reign forever and ever"—an expression very similar to the ancient and modern one, "Long live the king."

One of the first regal acts of Jehovah was to lay a tax upon his people, and appropriate to the use of his kingdom the first born of their males, both man and beast. At the institution of the Passover the Israelites are first called the hosts or army of Jehovah, and they are ever after so styled. Thenceforth he has a kingdom *de facto*, prime ministers (Moses and Aaron), a revenue, and an army. Soon after the host had crossed the Red Sea, Amalek, king of Edom, grandson of apostate Esau, came at the head of his troops and attacked Israel in the rear, when weary and faint, and well-nigh gained the victory. Through the prayers of Moses, Israel finally prevailed. Then Jehovah said unto Moses, "write this in a book for a memorial, and rehearse it in the ears of Joshua; for I will utterly put out the name of Amalek from under heaven. And Moses built there an altar, and called the name of it "Jehovah, my banner;" or, in other words, erected over it the national flag of Israel with the word JEHOVAH inscribed upon it, and said, "because the hand of Amalek is lifted up against the throne of Jehovah, therefore Jehovah will have war with Amalek from generation to generation." (See Ex. 14: 14, 15.) Look at the meaning of this transaction. It is one of the sublimest on record. It is typical. The son and successor of apostate Esau, the Antichrist of the Old Testament, comes forth and attacks the infant kingdom of Israel. Moses, the faithful servant of God, feels the insult

offered to the *throne of Jehovah*, his sovereign. He throws Israel's banner to the breeze, and says, "in attacking Israel, he attacks the *throne of my king*; therefore my king will have war with him (and his successors) from generation to generation." The war then opened between Jehovah and Apostasy still goes on, waxing hotter and hotter. The name of Jehovah was thrown in the face of Pharaoh, the first monarch of the world. Here Jehovah, inscribed on the banner of Israel, is thrown in the face of Amalek, the head of the apostate race.

Kings, in ancient times, led forth in person their troops to battle. By all nations the king is regarded as head of the army. Jehovah is represented as being the same, and hence the expressions used so frequently, "Jehovah of hosts," "Jehovah is a man of war," "Jehovah fights for us," "the battle is of Jehovah," "who is on Jehovah's side?" "Jehovah will have war with Amalek," &c. Thus I could go on quoting passage after passage—for the Bible is full of such, showing that Jehovah is the great ROYAL DUX, or leader of the hosts of Israel; and that he wages ceaseless warfare against the enemies of his throne and people. The same idea is kept up in the New Testament.

Jehovah is not only head of the army, but he is also Lawgiver, Judge and King of his people. As soon as he had led Israel to Mt. Sinai, he came down in majesty and pomp, and wrote with his own finger the *fundamental laws* of his kingdom, on two tables of stone, and giving them into the hands of his minister, Moses, commanded him to deliver them to the people, as of perpetual obligation. He afterwards gave *statute laws*, and *commandments* in minutia, even down to weights and measures. In all these transactions Jehovah alone is the actor, and almost every law, statute, and command ends with the formula, "*I am Jehovah*," or "thus saith Jehovah,"—the Sovereign. To make laws is a prerogative of sovereignty alone.

That Jehovah is the Judge, or chief executive of his kingdom, is expressed in a great variety of forms. For example: "Jehovah shall judge his people," &c. Look almost where you will in the Bible, and you will find the various words expressive of this royal prerogative associated with the term Jehovah, rather than with any other of the numerous epithets by which God is designated. Thus it is Jehovah that judges, condemns, pardons, punishes, rewards, exalts, debases, threatens, encourages, and instructs his people, as sovereigns are wont to do.

As they generally begin or end their *official* acts with a "thus saith the King," or "this is a royal decree," so he usually begins or ends by saying "*I am Jehovah*," "thus saith Je-

hovah," "I am Jehovah of hosts," "I am Jehovah, God of hosts," or "I am Jehovah your God." Such expressions in such connections clearly convey the idea of sovereign authority and power. But this is not all. With the term Jehovah are associated all the *titles, insignia, honors, and reverence* of royalty. He is called "Governor of the nations," "Judge of all the earth," "Head over all," "Father," (the emperor of China is father and mother of his people,) "Most High," "Majesty," "Excellency," "King," &c. He is called *king* directly more than twenty times; as, "Jehovah is king forever and ever, and the heathen are perished out of his land," "yea, Jehovah sitteth king forever." In Isaiah 33:22, it is said, "Jehovah is our judge; Jehovah is our lawgiver; Jehovah is our king, and he will save us." Isaiah, in his first chapter, describes the divine majesty thus: "In the year that king Uzziah died, I saw also Jehovah sitting *upon a throne* high and lifted up, and his train filled the temple. Then said I, who is me! for mine eyes have seen THE KING, JEHOVAH of hosts," &c. I will not attempt to quote all the passages in which he is styled king.

In harmony with the idea that Jehovah is king, he is said to *reign*, &c. Take a few specimen quotations: "Jehovah shall *reign* forever," "Jehovah *reigneth*, let the people tremble," "Jehovah *reigneth*, he is clothed in majesty," &c. His *throne* is frequently spoken of; as, "Justice and judgment are the habitation of thy *throne*," &c. His *kingdom* and *dominion* are also often referred to. His *honor, majesty, and glory*, are set forth in a great variety of ways. Take only one specimen, David's words in dedicating the materials which he had prepared for the building of the temple, viz.: "And David blessed Jehovah before all the congregation and said, Blessed be thou Jehovah, God of Israel our father, forever and ever. O Jehovah, thine is the *greatness*, and the power, and the *glory*, and the *victory*, and the *majesty*, for all that is in the heaven and in the earth is *thine*. Thine is the kingdom, O Jehovah, and thou art exalted as *head* over all." Jehovah has ministers and messengers around his throne, ready to receive his commands and execute his will. The authors of the Bible approach his presence with gravity and awe, and address their petitions in such manner and language as to show most clearly that they regard him not only as divine, but also as a royal personage. Elohim expresses the *divinity* of his character; Jehovah, the *sovereignty*.

I have examined the term as it occurs in every text in the Bible, and I now feel justified in saying that it is not a title of *stationary dignity*, as the terms LORD and Supreme Being are; but that it is one of ceaseless, burning *activity*. Jehovah is not enjoying the honors

of *otium cum dignitate*, but is ever discharging the functions of an all important office. I notice, further, that it is never applied but to one person, the God of Israel. I think it was most probably, in the primitive language of man, a generic term for king or ruler; but in after ages, as language changed, it became specific, being applied to the God of the Hebrews alone. Our English phrase, "the Pope," happily illustrates how a word in passing over from one language to another may become specific in its application, though still retaining the sense of the generic. *Pope* is from the Greek *papa*, and was the common or generic term for *further*; but it is now restricted in modern use to the *further*, or *head*, of the Roman Catholic Church. Again, the term *Jehovah* expresses nothing spiritual, mysterious or abstract; it is an anthropomorphic and personal word, by means of which God comes up before the mind as a sovereign—not a human, but a *divine sovereign*; and this double character is the source of our difficulties, both in our perceptions and language, regarding him. Hence, also, the ease and readiness with which the two terms, *Elohim* and *Jehovah*, interchange. There is a large common ground, while each has its own appropriate field.

I have endeavored in this paper to make out the appropriate field of the word *Jehovah*. *Elohim* occasionally enters it; but the *great body of the words in the Bible* expressive of sovereign power, authority, and government cluster around the term *Jehovah*. I believe that *Shangti* will translate it most happily, and that it ought to be *translated*, rather than *transferred* into the Chinese Scriptures. However, I will not argue this point. Those who admit that the term *Jehovah* fills the place in the Bible to which I have assigned it, will be able to determine for themselves whether *Shangti* will fill its conditions, and take its place in translating the Sacred Scriptures.

TUNGCHOW, 1866.

(For The Missionary Recorder.)

**"SOCIAL LIFE OF THE CHINESE;"
BY REV. JUSTUS DOOLITTLE.**

BY REV. C. C. BALDWIN.

THE design of this notice is not a labored critique, but a hearty recommendation of the above work, as a valuable contribution to our sources of knowledge. It is in two octavo volumes of nearly a thousand pages, published in the usually attractive style of the Harpers. The work comprises, besides the author's "Jottings about the Chinese, 1861-4," other valuable matter on related subjects.

The whole was revised and arranged during a brief visit in the United States, in 1865, amid

the multiform and pressing demands on the time of "the returned missionary." Its completion was made sadly memorable by a deep domestic affliction. These facts indicate some of the difficulties under which the author labored in the preparation of his book. The arrangement of materials so extensive and minute in details, the composition of supplementary chapters, the writing out an accurate copy, and then overseeing it word by word through the press, give us a favorable impression of his indefatigable perseverance.

It is refreshing to discover in the author's preface his singleness of aim. He brought to his task a thorough experience of the ways of the people, they having often "voiced his righteous soul with their unlawful deeds." And this experience was pervaded, from the beginning to the end of his task, by a conscientious fidelity to truth which would not knowingly tolerate a single shade of statement calculated to give his readers a wrong impression. He declares in advance, "if any undue coloring or prominence has been given to any custom, or a false statement made in regard to any subject, no one will regret it more sincerely than the author." Such a sentiment, in gilt letters and hung conspicuously in every composer's library, would be of use in these modern days. The million-tongued press might, perchance, give us more of the solid grain of truth, and less of the empty husks of fancy. It is a peculiar qualification of good authorship to aim at truth rather than popularity; or, though seeking the latter, yet to spurn the low principle of doing it at the expense of the former.

The style of "Social Life" is usually free from infelicities of expression. It is in good plain English, and aims to convey thought and description in the clearest terms. As the author seeks to influence and impress us by facts in their naked deformity or beauty, rather than by meretricious ornament or false grace of diction, his style is neither ambitious nor stilted. Perhaps most readers will think the volumes rather overburdened with minutiae of detail. The author seems to have been conscious of this, for he says, quite ingenuously, "if circumstances had favored, a more extensive pruning of words, phrases, and sentences could have been made to advantage." We trust that he will be spared to carry out the implied wish in subsequent editions of his valuable work. In the meantime we have the compensatory assurance that we are invited to a survey of facts, not fancies, and that our author has ingeniously, but fairly, disarmed unfriendly criticism. The volumes are readable, full of interesting description, and mete out impartial justice to all sides of Chinese character. As a work for reference we believe them to be fully

reliable, and hence invaluable to every true friend of the Chinese. A glance at the wide range of topics in "contents" and "index" almost excites our surprise that they could be fairly treated within the allotted space, and still invite a prospective "pruning."

In the *arrangement* of subjects a score of writers would probably hit on a score of methods. Many of the minute topics would do as well in one place as another, and the best that an author can do in such an emergency is to fit them in where they do the least harm to established laws of symmetry. Whether Mr. Doolittle has succeeded in this, either to his own satisfaction or that of his readers, it is impossible to say, as tastes often differ widely about the mere externals of a subject. The *general order* of arrangement, however, is a natural one. The *introduction* describes Foo-chow in its historical, statistical and missionary aspects. Many facts of interest, as to streets and street scenes, trade, with its movements and facilities, are interwoven in the narrative. In vol. I., the first eight chapters portray the inner, domestic life and customs of the people. Chapters 9-11 describe their pantheon, worship, and religious beliefs and practices. Chapters 12-14 give some account of the government, its workings in many particulars, and the state religion. Chapters 15-17 dwell on the competitive examinations, and related customs; and the volume closes with a chapter of anecdotes. The first fifteen chapters of vol. II. furnish a mass of Chinese usages and superstitions for our inspection. These are of all sorts,—occasional and annual, personal and social, civil and religious. They belong, moreover, to all grades of society, and relate to almost every conceivable want of human life whether real or fancied. The chapter on *business customs*, and the one on *opium and opium smoking* will claim the reader's special interest. Chapter 16, on Scripture and Chinese customs, instructs the reader both by resemblance and contrast, and is a fitting link to what follows on missionary topics in chapters 17 and 18. The last chapter, headed "Interior View of Peking," is a sort of appendix, and occupies, as all will admit, the right place. The volumes are very profusely, yet aptly, illustrated with embellishments,—more than 150 in number,—which greatly enhance their intrinsic value.

In review, we observe that the work furnishes much needed information about Chinese life and character. It gives the *facts* without which knowledge is always crude and hypothetical. If we would think kindly of a people, sympathize with them, and know the extent of their need, social or religious, we must have the facts of their mode of life spread before us. These are furnished by the volumes under review, in the most thorough and exhaustive

style. So thinks a cotemporary of the English press in China, who pertinently observes that our author's production is in the style of "monographs published expressly to exhaust the subjects treated on, so far as they are known." The descriptions of idolatrous practices have another excellent feature. They are impartial, in that they allow the Chinese themselves to give testimony as to the source and *rationality* of those practices. The author gives, too, the figures, the plain *arithmetic* of idolatry, which is so baldly suggestive of its formal character. Heathenism is reduced to a sort of mechanical or mathematical science:—so many candles, cups of wine, incense sticks, bowings and head-knockings. Our meaning is not that idolatry *wholly* excludes sentiments of hope, fear, conviction, and the like; but that its intense formalism awfully debases and perverts them. But it should be observed that such a work as "Social Life" answers another important end. It proves that the Chinese have some pleasing traits. They are not lost beyond the power of redemption. They have irreversible claims to our sympathy, on the ground both of their good and their bad qualities; and their character needs only the adornment of Christian graces to make them worthy associates of the good of all lands.

Our author frankly states his "moral convictions" in reference to Confucianism and kindred topics. To the justness of such convictions a cotemporary writer takes exceptions. Some seem to discern in the Confucian precepts a kind of second Gospel, or system of morality, so perfect that it measurably answers the needs of human nature. We refer however in this remark to the tendencies of some modern pseudo-theologians, not to any known opinion of the writer referred to. We trust that he is not in such evil company. However that may be, the author of "Social Life" can afford to bear the undeserved imputation that his "reflections" labor under a "shallowness of application" to his subject, when he finds himself in the goodly number of American and British Christians, who make it their life study to discover the principles of the Bible and their application to all phases of human life. It is well to have our attention directed to this subject. The fact is, we may err on either extreme,—lauding Confucius beyond his deserts, or decrying him as worthless. We have yet to learn that any missionary does the latter. The Confucian system of ethics answered a valuable end as a partially restraining influence in primitive times, yet he very pointedly taught the unchristian doctrine of *revenge*. The flood-tide of *human* teaching can rise no higher; and we assert, without fear of successful contradiction, that all systems of morality, not founded on the will of God as the motive force,

rest essentially on the utilitarian basis of personal or social selfishness. They lack the main principle of vitality, a close relation to God's will and glory, and the final awards of justice. And hence, as a thoroughly reformatory power, Confucianism fails. The proof is at hand in "Social Life of the Chinese," and in the uniform testimony of those who have long mingled most intimately with this people. We never meet with a heathen Chinese who proves to be perfectly honest and truthful. Other phases of character need not be cited. But we must be indulged in quoting from a Chinese scholar a few well-considered sentences, worthy of our careful attention: "He (Confucius) threw no new light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is that the faith of the nation in him will speedily and extensively pass away." (The Chinese Classics, vol. I.; Prolegomena, 113.) Mr. Doolittle—it is asserted—"attaches too much importance" to ceremonies in Confucian temples. He ought to term them "a recognition of the virtues of the sage," rather than "religious rites." Now, it is quite true that Confucianism, strictly speaking, is not a religious creed. Yet adoration is paid to him, as a deified man, and so it is opposed to the decalogue. The literati are taught from childhood to look to him, not as their Exemplar merely, but their Patron in the highest sense. His tablet and his names and titles on the walls of school rooms are revered as sacred objects, and his spirit in them invoked as a present deity to bless his disciples. If, then, the literati have any religious sentiment at all, we humbly conceive that it exhibits itself as really in the Confucian ceremonies as in those enacted before *Tien* or *Shangti*. If this view is correct, it seems too great a feat for weak human nature to "bow in the house of Rimmon," and still keep the heart in active affiance to God, and expect His "pardon in this thing." In a word, Confucianism is an odd mixture of the secular, or civil, and the religious. Some of the moral maxims of its great teacher are admirable specimens of pith and point, but his political creed he found to his cost rather visionary. He overrated the power of example, and failed to realize in his teachings a sufficient basis for success in politics. Apropos to the religio-secular character of Confucian worship, is an instructive passage in Roman history. The question whether the worship of the Confucian and ancestral tablets was sinful convulsed Mother Church during a period of some seventy years. In 1645 and 1656 we have two opposing infallible decrees. In 1704 a decree of Clement XI. reversed the previous one, and denounced Confucian and ancestral worship as

unlawful. The Jesuitical faction was sustained by the heathen Emperor, who in the year 1700 declared that those rites were "political." But is it not safer to conclude that discussion had evolved light; that the sober second thought of the Church, fortified by the prayers of the faithful, was correct, and that the decree of 1704 was super-infallible?

The sad tendency of many who still covet the Christian name is to secularize Christianity. A sentimental atheism excuses many heathenish rites as harmless. Its advocates imagine their mental vision keen enough to perceive that "all religions are kin," and are "beginning to be dimly discerned as gradual developments of man's moral nature!!" Just so, of course, but with the one sublime exception of the true faith. Men's systems, either as independent creeds or as foul excrescences on the divine, are indeed such "developments," from Adam down to the modern skeptic. "By their fruits ye shall know them." Skepticism and materialism give us such disgusting spectacles as were witnessed in India some years since, when Anglo-Saxons—one or more—joined *con amore* in idol processions! That was being recreant, not to our glorious Christianity only, but to a true manhood! It was a kinship and affiliation of religions about as low on the genealogical scale as could be well reached. A candid perusal of "Social Life" ought to be a sufficient antidote to such vagaries of religious science. It rebukes them, not by argument, but by stubborn facts. Here is a great nation, possessing something good in a civil sense, yet so full of hypocrisy and lies that Chinese deception has become the world's by-word. So far as we can see, its only safeguard from total ruin is found in a few good precepts on the "human relations," and the sentiment of self-interest in the common business of life. To guide and give expression to their religious cravings, they have a legion host of debasing superstitions. The relation of cause and effect in their present condition seems too patent to escape even the casual observer. This dead Confucianism, with all else that binds them in spiritual vassalage to sin, is to be thoroughly purged, or rather superseded by the holy precepts of Christ.

Foochow, February, 1867.

(For The Missionary Recorder.)

FOOCHOW MISSION OF THE AMERICAN BOARD.

BY REV. C. G. BALDWIN.

THIS mission was established Jan. 2d, 1847, by Rev. Stephen Johnson, from the Siam Mission. Since that time it has received the following accessions to its corps of laborers:—

Rev. L. B. Peet and Mrs. R. C. Peet (also of the Siam Mission), Sep., 1847; Rev. S. Cummings and Mrs. Cummings, Rev. C. C. Baldwin and Mrs. Baldwin, and Rev. William L. Richards, (son of Rev. William Richards, missionary at the Sandwich Islands,) May, 1848; Mrs. Johnson, formerly Miss Caroline Selmer, of Stockholm, Sweden, a teacher in Miss Aldersey's Seminary, Ningpo, under the auspices of the London Society for Female Education in the East, Dec., 1840; Rev. J. Doolittle and Mrs. S. A. H. Doolittle, May, 1850; Rev. C. Hartwell and Mrs. Hartwell, June, 1853; Rev. S. F. Woodin and Mrs. Woodin, Feb., 1860.

The losses by death were of Mr. Richards (who died near St. Helena on the passage to the U. S.), in June, 1851, Mrs. Doolittle, in June, 1856, and Mrs. Peet, in July, 1850, at Foochow, and Mr. Cummings, Aug., 1850, in the U. S. The losses by departures from the field were of Mr. and Mrs. Johnson, returning to the U. S. in Dec., 1852, in consequence of Mr. J.'s ill health, and the transference of Mr. Doolittle and Mrs. L. E. Doolittle to the North China Mission, in 1864. The latter, as also Mrs. H. L. Peet, joined the mission in 1859. Our present force consists of four families, one being absent in the United States. The aggregate of years of labor during the twenty years of the existence of the mission is 165 years. This estimate is from dates of arrivals, and makes no deductions for temporary absences.

The positions now occupied for our operations, aside from those in the city and suburbs of Foochow, are the district cities of Changloh and Yungfuh, and the country stations of Nangseñ, K'waisñ and Langpwo. The most distant of these is the city of Yungfuh, situate 40 miles S. W. from Foochow, and there are hundreds of intermediate villages with populations ranging from a few hundreds to five and even ten thousands, which will be naturally reached from the central station or stations just mentioned. The mission has one brick church in foreign style of architecture, with cupola and foreign bell, and also occupies eight chapels at the main and out stations. There are three regularly organized churches: the number of communicants is 63—the whole number from the first being 82. The two small boarding schools, one for boys and one for girls, have 23 pupils. There is also a girls' day school of 13 pupils. The books and tracts (including sheets) distributed during 1865 numbered 30,000. The number of copies from the beginning is about 580,000, and the number of pages over fourteen millions. We have as yet no ordained native minister. The corps of

helpers, or preachers, numbers nine. Our system of labor embraces the departments of chapels, schools, and meetings for prayer and conference, a quarterly examination of the native preachers on portions of the Scriptures, and the preparation by them of essays on doctrinal and practical themes previously assigned.

It may be admitted that to human view our mission labors under some discouragements. The people with whom we have to do are most insufferably proud and conceited, and for a long series of years, since the advent of the Manchus and the fierce inroads of the famous Coshinga, their pride has not been mellowed down by civil or foreign wars. Our mission, too, is a small one, and since the opening of the northern field our weak faith sometimes anticipates a serious difficulty in securing needed reinforcements for the work. Yet, after all, there is much to encourage. To say nothing of the divine promises which amply suffice to establish and fortify our faith, we have the actual fruits of hard work spread out in the face of the world and the church. These fruits are souls born into the kingdom of grace. If, during this score of years, our own and the sister missions number converts by hundreds, why may not the hundreds become thousands? The immortal seed of truth and the divine Spirit have most evidently asserted their presence and power in hearts once heathen. This proves beyond all reasonable contradiction that the work of missions here is gloriously successful and full of promise. The caviller, of course, sees in the lives and dollars and preaching and printed pages spent on the heathen a ruinous and shameful waste. But the eye of faith sees, and clearly too, truth widely prevalent and vital ideas sinking beyond mortal ken only to sap most fatally the very foundations of idolatry. Take two illustrations of the process now going steadily forward. The first man baptized in Foochow was a Mr. Ting. He periled his salvation by willful deception and perjury, and was, consequently, excommunicated. We fear he may prove to be only a convert made by man, not by the Lord. Yet, though years have elapsed since his sad defection, he seems somehow to retain a relish for the truth and the society of the good. Another was a miserable opium smoker. He was induced to give up his pipe, and by God's grace the cleansing process issued at last in his thorough conversion. He is a man of good intellect and fair knowledge of the Scriptures, and he now preaches the gospel to his countrymen. The history of missions in China is full of such instances, which prove the cheering fact of a solid success. God is indeed with us.

Our sketch begins with a name dear to the mission—that of the Rev. Stephen Johnson. A brief quotation from a narrative by his pen will form a fitting close. "In Fuh-Chau from the first there has been great harmony and love among the missionaries of the different boards—being united in their English preaching on the Sabbath, in their communion services, the monthly concert, and in a weekly prayer meeting. To the writer the recollection of these precious seasons is sweet, and he would rejoice again to participate in them, and in the work of preaching Christ to dying souls in Fuh-Chau, should Providence please to grant him this blessed privilege. May this mission, which he in weakness was permitted to commence, be abundantly blessed as the instrument of salvation to the perishing." (Newcomb's Cyclopedia of Missions, 1854, page 277.) In the course of time circumstances have necessitated partial changes in the external relations of these missions, but we trust that the pure and loving sentiments just quoted find a ready response in all our hearts. "United we stand, divided we fall."

FOOCHOW, December, 1866.

(For The Missionary Recorder.)

AMER. M. E. MISSION, FOOCHOW.

BY REV. S. L. BALDWIN.

On the 27th of May, 1846, the Board of Managers of the Missionary Society of the American Methodist Episcopal Church resolved to establish a mission in China. On the 26th of March, 1847, it was resolved that the mission be located at Foochow; and on the 15th of April, Rev. M. C. White and wife, and Rev. J. D. Collins, sailed from Boston for China. They arrived at Foochow, Sept. 6th, 1847, which may be considered the date of the establishment of the mission. They were reinforced in April, 1848, by the arrival of Rev. H. Hickok and wife, and Rev. R. S. Maclay. Before this time, a Chinese house had been fitted up for a mission residence, Mr. White had opened a dispensary, and Mr. Collins had commenced a day-school. A large number of tracts had also been printed. The first death in the mission circle occurred May 25th, 1848, when Mrs. White was called to her rest. In January, 1849, two more schools were opened, and Messrs. Collins and Maclay went 60 miles up the river, distributing tracts and preaching to the people, who seemed civil and willing to listen. In February, Mr. and Mrs. Hickok were obliged to return to America, on account of the failure of Mr. Hickok's health. In 1851, Mr. Collins was obliged to return home, where he died in 1852. The following table will suffi-

ciently indicate the changes which have occurred from time to time in the missionary force. It is worthy of remark, however, that Rev. R. S. Maclay and family were left the sole representatives of the mission from Jan. 16th, 1854, when Dr. Wiley returned to the U. S., to June 18th, 1855, when Rev. Dr. Wentworth and wife arrived. It should also be mentioned that Rev. N. Sites and family resided at Ngu-k' ang 15 miles in the country, from Nov. 8th, 1862, to April 5th, 1865.

Names of Missionaries.	Arrived Foochow.	Left for Home.	Returned to China.	Died.
Rev. M. C. White,	1847	1852	....	....
Mrs. J. I. White,	1847	....	....	1848
Rev. J. D. Collins,	1847	1861	....	1852
Rev. H. Hickok,	1848	1849	....	....
Mrs. E. G. Hickok,	1848	1849	....	....
Rev. R. S. Maclay,	1848	1859	1861	....
Miss H. C. Sperry,*	1850	1859	1861	....
Rev. I. W. Wiley, M.D.	1851	1854	....	....
Mrs. F. J. Wiley,	1851	....	....	1853
Rev. J. Colder,	1851	1853	....	....
Mrs. E. C. Colder,	1851	1853	....	1858
Miss M. Seely,†	1851	1852	....	....
Rev. E. Wentworth, D.D.	1853	1861	....	....
Mrs. A. M. Wentworth,	1855	....	....	1865
Rev. O. Gibson,	1855	1866	....	....
Mrs. E. C. Gibson,	1855	1863	....	....
Rev. S. L. Baldwin,	1859	1860	1862	....
Mrs. N. M. Baldwin,	1859	1860	....	1861
Miss B. Woolston,	1859	....	....	....
Miss S. H. Woolston,	1859	....	....	....
Miss P. E. Potter,‡	1859	1861	....	....
Rev. C. R. Martin,	1860	....	....	1864
Mrs. M. E. A. Martin,	1860	1865	....	....
Rev. N. Sites,	1861	....	....	....
Mrs. S. M. Sites,	1861	....	....	....
Rev. S. L. Binkley,	1862	1863	....	....
Mrs. E. R. Binkley,	1862	1863	....	....
Mrs. E. E. Baldwin,	1862	....	....	....
Rev. V. C. Hart,	1866	....	....	....
Mrs. J. A. Hart,	1866	....	....	....
Rev. L. N. Wheeler,	1866	....	....	....
Mrs. M. E. Wheeler,	1866	....	....	....

* Married to Rev. R. S. Maclay, 1859.

† Married to Rev. M. C. White, 1851.

‡ Married to Rev. E. Wentworth, D. D., 1859.

This shows an aggregate of 141 years of missionary labor,—fourteen ordained missionaries laboring 69 years, and eighteen missionary ladies 72 years.

On the 3d of August, 1855, a large and convenient church was dedicated in the southern suburbs of the city; on the 19th of October, a Chinese church on the south side of the river was dedicated; on the 26th of November, a Boys' School was commenced by Rev. O. Gibson; on the 28th of Dec., a church for English service, near the mission residences, was dedicated. On the 14th of June, 1857, the first convert was baptized, and received into church membership. In July, a convert who had been baptized at Hongkong in 1851, was received on certificate from a church in America, where he had gone with Rev. Mr. Colder. In

January, 1858, the oldest son of a family named Ha was received. From this family the Mission has since had eight members, three of them in time becoming preachers. The father died in the faith. The mother is still living, and often expresses gratitude to God that her sons are preaching the gospel. One of the grandsons has recently united with the church, thus giving us the pleasing and encouraging spectacle of three generations united in the service of Christ.

The year 1859 was signalized by the commencement of a boarding school for girls, under the care of the Misses Woolston; and by the extension of our mission work into the country. At the end of 1858, there were fourteen members connected with the native church. No sooner had a little band of Christians been thus gathered, than they began to make known the good tidings they had received to their heathen friends. Some of these resided in the country, about fifteen miles north-west from Foochow. The faithful labors of the eldest son of the Ha family, followed up by visits from Rev. Dr. Maclay, resulted in the conversion of a number of the people: so that in March, 1859, seven were admitted to baptism, and in August fourteen more were added to the church. This was the beginning of our country work, and from this region the work has extended, until it now embraces the stations of Ngu-kuang, Kwi-hung, Kau-chia, Siou-me-ka, and Yek-long, with sixty-three members and twelve probationers. The first chapel of the mission inside of the city walls, located in East Street, was dedicated April 26th, 1863. It was destroyed by a mob, in Jan., 1864, but replaced by an enlarged and improved building, which was dedicated in the following September. Various providential circumstances led to the opening of preaching places in most of the district cities of the Prefecture, and in several large towns and villages in different portions of the country. As the mission has gone forward in faith, entering the doors opened by divine providence, God has blessed its labors; until now the work in the outside regions has a larger membership, and gives better promise of success than the city work.

It may be mentioned, as a matter of encouragement, that while but one convert was received in the first ten years of the Mission's history, the six years following added 100 to our number, in three years more another hundred were added, and the prospect is that the future will show a much more rapid increase.

The present statistics are—Members, 228; Probationers, 130; Baptized children, 75; Total, 423.

SCHOOLS.—The Mission has, from the outset, approved of schools as a valuable auxiliary in carrying on the great work. It has now one

Boarding School for boys, with 18 pupils; one Boarding School for girls, with 26 pupils; and eleven day schools, with 164 pupils,—making a total of 198 children under Christian instruction. Without exception, the graduates of the boys' school are members of the church. Two of them are preaching the Word. All the present pupils are Church members. Of the pupils of the girl's school, 7 are connected with the Church, and its graduates go forth to shed a Christian influence upon the circles in which they move.

THE PRESS.—From the first, the Mission has given the printing and distribution of the Bible and of tracts a prominent place in its work. For 15 years, its printing was done from blocks in the Chinese style. In 1861, a font of small Chinese type was purchased from the London Mission foundry at Hongkong, and a press, with full fonts of English type, was received from New York. The Printing Office was under the direction of Rev. N. Sites until Dec. 1862, when it came under the charge of the writer. In 1864, a font of large type and another press were procured. The value of the office and its working material is \$5,000. Since July, 1866, the press has been under the charge of Rev. L. N. Wheeler. The issues of the press have embraced portions of the Old Testament in the classical style, the whole New Testament, both in classical and colloquial, a large variety of tracts, and a few scientific books. It is impossible now to give the number of books printed, from the beginning. In 1866, over nine millions of pages were issued. Among the original publications of the Mission are a small Geography by Dr. Wentworth, an Arithmetic and a Reference Testament by Rev. O. Gibson—the latter being the first attempt to give Chinese Christians this valuable help to the study of the Scriptures,—a Catechism by Rev. Dr. Maclay, and the Ritual of the M. E. Church. A Dictionary of the Foochow Dialect by Rev. Dr. Maclay and Rev. C. C. Baldwin is now in progress.

BENEVOLENT CONTRIBUTIONS.—The contributions of the native Church to the missionary fund amounted last year to \$84. A special "centenary" contribution offered by the native Church, to aid in erecting a new "Mission House" in New York, amounted to \$80. The whole contributions of the Church for benevolent purposes during the year, amounted to about \$200. Though most of the members are poor, their contributions are constantly increasing.

The missionary contributions of the four circuits for the last quarter amounted to 27,070 cash, equal to \$25.78.

FOOCHOW, February, 1867.

(For The Missionary Recorder.)

INCIDENTS OF A COUNTRY TRIP.

BY REV. N. SITES.

I LEFT Foochow on the 30th of Oct. last, and proceeded by boat 45 miles up the 閩 Min to the district city of 閩清 Min-tsing. Spent six days within the boundary of this district; from thence went westward nearly 60 miles to the 尤溪 Yu-ki district; stopped over three nights in the city, then on still westward about 50 miles further to 沙 Sha, another district city. Here we stopped one night and part of two days. From this place proceeded by boat down stream to 延平 Yeng-ping foo-city: spent Saturday afternoon and Sunday here, and then on by boat to Foochow; having made a circuit of 360 miles—140 of which were traveled on foot, and the remainder by boat—were absent 24 days, visited and preached in the four walled cities above named, and in more than a score of towns and villages.

TRAVELS, SCENERY, PRODUCTS, &c.

After leaving the boat at Min-tsing, we passed directly from the river back some 20 or 30 miles southward, and thence our route lay nearly parallel with the river Min. Traveling on foot, we arranged to make short marches daily, usually from 15 to 18 miles, so that we could preach and distribute books at the various villages. About one third of the road traveled was comparatively level, winding along the valleys, with thriving villages by the way. The remaining two thirds was over mountain paths. At one time we were ascending for over three hours, and this brought us, by successive elevations, I should judge, to twice the height of the Kushan Mountain near Foochow. Here we sometimes passed several miles without seeing a village, or even a house.—Some of the villages through which we passed presented a very striking appearance, from the peculiar construction of their houses. They are mostly of wood, with the spaces between the timbers plastered and whitewashed; thus giving them a very cleanly and neat appearance, and forming quite a pleasant contrast with the mud-colored villages about Foochow.

At one place, after descending a mountain side, we passed through a dense natural forest of majestic old chestnut, oak, and many other varieties of hard and soft wood, with a heavy underbrush. We were about one hour in passing through this beautiful forest. When about midway we saw a dozen or more monkeys, in all their native wildness, skipping from branch to branch and from tree to tree. We hallooed, at them, and the fellows scampered off in every

direction; but one saucy old fellow, high up on the topmost branches, looked at us defiantly, and refused to run off, though we called out at him vociferously. They were as much a curiosity to my burden-carriers and native helper as to me, they having never seen the like before.

When 150 miles from Foochow we entered the immense tea growing region, and during the next 30 miles we were continually meeting with this interesting shrub. Every rounded knob or hill was covered with the tea plant, and on steep hill sides it was often cultivated in terraces. The tea hills present a pleasing view to the eye. We gathered some of the leaves, the flowers, and the seeds, and passed on. In the Sha district I saw many fields of buckwheat in full bloom, reminding me of long ago—of fields on my father's farm in my native Ohio.

RECEPTION BY THE PEOPLE.

Our first day's travel on foot, after leaving the boat, brought us, about sundown, to a village of some 500 inhabitants. As we approached the center gateway, in front of the largest house, a half dozen men and boys stood on the high steps gazing at us. I as usual went leisurely along and saluted them, and made as though I were going in. They seemed to be of the same mind, and so I went on till I reached the central great hall, back of the large open court. The children and men soon gathered around to see and hear the foreigner. All was quiet, and without any noisy excitement. The forms of politeness on their part were attended to—the pipe and the tea offered. I told them we had some books to give them, and at once began to arrange my books on a large table, with my leather bound Bible as the foundation. As there seemed a little coldness on their part, I then brought forth our map of the world, in Chinese; opened one copy, explained it, marked out with pencil our track through the ocean from my native land to this country and then gave it, with four tracts, to the prominent man of the house. But, by the way, I had given my passport to this man to read soon after we went in, and told him we were going on a few days to Yu-ki city, which would require several days' travel. This passport with the official stamp always gives people an assurance of our business, and removes distrust. Well, now we had done our preaching, given out our books, and made known our willingness to stay with them over night; but they did not manifest any haste or interest about the latter. So we began to shoulder our things, thinking of our prospects for the night in a Buddhist temple some miles in the distance, when, to our surprise they gave us a plain, direct invitation to remain with them till morning. Our baggage and

our persons were now transferred from this large public hall to a more private sitting room, to the right hand side of the large open court. This was all the Magistrate could have asked. Here we talked more familiarly with the people, a dozen or more gathering around. In due time a fine supper was served up on the center table for us, and, after our host and we were seated, I remarked that Christians give thanks to God before eating; and, requesting their silence, I asked my helper to give thanks, which he did very appropriately. We then proceeded to partake of such things as were set before us, asking no questions for conscience' sake. While eating, I discoursed about various western inventions, such as the steamboat, cars, telegraph, &c. After supper the table was cleared, without any effort the conversation, in a general way, ceased; and soon my native helper was in the midst of a long, clear, and earnest discourse, embracing most of the primary doctrines of Christianity. This through, I entertained the people with remarks, showing them the folly of their lucky days, and lucky sites for graves and building places. I showed them from the Bible that "in the beginning God created the heavens and the earth," and assured them that he did not make this hill bad, and that one good, that all the works of his creation were good, very good. And so with the lucky days; I told them, the sunlight makes the day, that God made the sun, and that every day was good. I then told them that sorrow and happiness do not spring from the earth or from the day; but that they who hate God and transgress his commandments receive the wages of sin, while they who love God and keep his commandments shall be blessed for thousands of generations, &c., &c.

About 10 o'clock we were directed to our sleeping apartments. They led me along a narrow hall, up a flight of stairs, across a wide floor, thence in to a fine upper chamber—the guest room. A table, two new chairs, and a new bedstead were the furniture; and here were my quarters for the night. My helper had retired in a small bedroom near by. Three or four of the younger men of the house, who came with me to my room, lingered, and asked questions, seeming anxious to protract our conversation. I soon became much interested in talking with them, and hardly knew how time was passing until nearly midnight, when unexpectedly a little luncheon was brought me, consisting of a nice piece of chicken and a bowl of vermicelli. Soon after all retired, and I went to my rest for the night. Next morning breakfast was served up in good style in the same place where we had eaten our supper. Breakfast over, we were accompanied by one of the householders to several other houses in

the village, where we gave out books, talked of a Savior, and exhorted the people to repentance. We then returned to our place of lodging, offered a present to our host, but he would not accept anything, saying that he would not have taken us in for money. We could only express our thanks to him, and ask God's blessing to rest upon this household of seventeen families.

Did I not fear occupying too much space, I might give instances of equally kind receptions by poor families in little houses, where they even gave up some of their own poor comforts, that they might the better entertain us. And again, among the literati, in families in good circumstances, I might enumerate instances of the most genuine kindly feeling toward us, and the most hospitable entertainment. We often felt, of a truth, the Lord prepares our way before us.

PREACHING, CHRISTIAN BOOKS FOUND AMONG THE PEOPLE, &c.

In a village sixty-five miles from Foochow, at a school in a private family, we found the teacher, a young man of twenty-two years, and a literary graduate. He was not in when we called, but one of the largest pupils opened the teacher's bookcase, and took out a Bible and some other Christian books. We were about leaving when the teacher came in; he urged us to stop longer, and talked with us pleasantly about the Christian doctrines. He asked my helper what the word "Lamb" meant, as used in "Revelation," and about some other portions of the Word, showing he had been reading the "Book of Books." Again, some miles further on, we stopped in a small store on the road-side; were furnished seats and opportunity to preach to the people, who soon gathered around. We gave out a few books, the shopkeeper seeing which, reached to one of his shelves, and brought down a book, old but well kept. It was "Bunyan's Pilgrim's Progress;" and then another—it was the old edition, large type, of the "Acts of the Apostles." He had received them at Foochow years ago. We were glad, and took courage.

At a village in the Yu-ki district, about ninety miles distant from Foochow, where we stopped for the night, I was, a little before sundown, marching about the streets as usual, talking a little here, preaching there, and sometimes giving away a few books. Passing a temple, or hall for ancestral worship, I stepped in. Here were about thirty of the important men of the place, seated at three tables, enjoying a feast. As I drew near they all left their seats and came toward me. I tried to have them finish their feast; but to no purpose. They asked me to take a sip of their wine, and I told them to be seated, and I would eat with them. So I sat down, and took a small cup of

the wine; also ate of the chicken and vermicelli, both of which were nicely cooked, and well seasoned. A man came with a pint bowl of wine, steaming in my face, and urged me to drink it. But I persistently refused. While eating, they made inquiries about my business here, and who sent me, &c. I told them all, plainly. Then they wanted to see my books; I gave to one or two, then all wanted. I had with me ten or fifteen Genaehr's tract, "Chinese and Christian Doctrines compared," and of the "Discourse on Faith;" also two sheet tracts, "The Saviour Jesus," and the "Sunday Sheet." I trust it was a providential opening to spread the books among those who could read them. The sun was now set, the feast over, and I walked back and rejoined my company at the inn. I found my helper in conversation with a fine looking elderly man by the name of Ting, who has a large assorted store in the place. That night he allowed us to preach in his store room, and many heard the Gospel. This Mr. Ting seemed exceedingly anxious to hear, stayed by us till we left, and urged us to stay longer. A younger brother of this store-keeper came to see us the next morning, just as we were leaving; and as our road passed through his village, about a mile distant, he went with us. As we drew near his house he urged us to turn aside, stop, and drink a cup of tea. We did so; and spent nearly an hour preaching and talking to a house full of people. We also gave them books; whereupon one man stepped into his room, and brought out a well preserved book, which he had received at Foochow. On opening it, I found it bore the inscription, "Gospel of Luke," was dated "1853," and had the letters "A. B. C. F. M." on the title page. I showed him that the same book was in the Bible from which I preached, and urged him to its careful perusal. I might add two or three more incidents under this head, which I met with in still more remote points of my travel; but let these suffice. I should say that in every case where we found Christian books among the people, they were brought out, or spoken of, without our having made any inquiry for them. Surely this should encourage the older missionaries—who have labored so long, and so indefatigably in scattering the seed broadcast over the land—to hope that the good seed may yet spring up, and bring forth an hundred fold.

KINDNESSES RECEIVED FROM OFFICIALS—OPIUM SMOKERS—MORE PREACHING.

On arriving at Yen-ping city, we went directly to the Prefect's yamen, sent in to the Prefect several small Christian books, a map of the world, and my card and passport. I desired the servant to say to him that as we had but a short time to stop in the city, I would

prefer not to trouble his honor with a call in person, but that I greatly desired to express my thanks to him for the many favors we had received from his people, both in the Yu-ki and Sha districts. The books and message were taken to the prefect, and soon his card was sent out to me, with thanks for the books; also, a message expressing a desire to have me call, but as I had intimated want of time he would not urge me to do so. We then went to various parts of the city, and were most agreeably disappointed at the friendly manner in which we were received by the citizens; being several times invited into their private houses, where we preached and gave out books. At the Sha district city, 180 miles from Foochow, my card, books, and message were kindly received by the magistrate. In return, he sent his card, and two policemen to conduct us to lodgings which he assigned us, in a large temple near by.

We came in sight of the Yu-ki district city about noon, on Friday, and reached an inn in the suburbs at 1½ o'clock, P. M. I got into a little back room of the inn; but the news that a foreigner was there spread, and soon the narrow street was crowded. The poor old man and woman of the inn knew not what to do, for their rooms were full of people, standing on stools, on the tables, and anywhere, so as to see. I went out among them (in my shirt sleeves, for I was trying to wash and dress, preparatory to going to pay my respects to the magistrate), and marched every man out of the inn, then stood on the steps, and told them to look at me; but that I was only a man, with eyes, ears, nose, mouth, hands and feet, just about the same as themselves. (Laughter.) I then asked them not to impose on the poor inn-keeper, but to go away and allow me to finish dressing; which they accordingly did. But now crowds came, and the old lady would come and beseech me to go out again and send them away; and so I did three times, before I succeeded in completing my toilet. Taking my passport, I proceeded to the magistrate's office. Sent in my card, with a Bible, and a map of the world. I then stood back to quiet the crowd which had gathered around me. But in a minute or two I was invited to enter, and was conducted to the private reception room, and seated.—A minute, and the magistrate came in, in official robes, made a most handsome bow, and I endeavored to do the same. He then conducted me to the highest seat, and sat down by my side. Tea was brought, and as we sipped he asked, and I answered questions. I then referred to our work and said, "the doctrines we preach are contained in the book I sent you." The magistrate replied, "Yes, thank you for it." "The map," I said, "is also quite

a true representation of the positions of the various kingdoms of the earth. Again he expressed his thanks. He then said he would send a note to the head priest of a certain large temple, and have us stop there, instead of remaining at the small and crowded inn, for which I expressed my gratitude. I then took my hat, and bade his honor be quiet. But he arose and accompanied me across an inner court, to the second gate; had the doors of honor opened, through which we passed, and I finally took leave of him in the presence of the crowd. One of his interpreters soon came to the inn, and we packed up and followed him to the spacious temple. As we passed along the street, the crowd ran before and behind us, crying "ni yah," and laughing, as it were for joy. The policemen requested me to talk to the people in the large hall of the temple, and I did so, greatly to my satisfaction. During the evening, several of the elderly men who came in apologized for the poor accommodations they had for us, and were very kind and polite. We considered the two large bed rooms, parlor, kitchen, and public halls, which they had given us to use, all that could be desired.

About ten o'clock, A. M., a great crowd came pouring into the temple, saying that the magistrate was sending his servants with a *kuang* of presents for us. I sent my helper to receive the things, and continued talking to the people, and giving out books. I soon went into our reception room, met the chief steward, and expressed my thanks for the several fine dishes of fowl and pastry on the table. About two o'clock, P. M., two more men from the yamun came in, sat down, and heard my helper finish a discourse on the commandments. They informed us that the magistrate was coming to call on us. I told them that was too much for us to expect or accept. But they said, "no, it is all proper." Presently a flood of people came, rushing into the temple, saying, "the magistrate is coming! the magistrate is coming!" And, true enough, there he was, with his retinue. I went through all the forms of receiving him, as politely as I knew how. He smoked the pipe, and we sipped our tea, while we conversed together. I expressed my thanks for his fine present, and my regret that I had nothing to give him in return. I spoke of my pleasure at the manner in which his people had heard our message; and expressed a hope that the books which we had distributed might aid him in his official capacity, by making his people better. He apologized for not being able to come the next morning and escort me on leaving the city. I then accompanied him to his sedan chair, when we parted.

Foochow, December, 1866.

SALUTATORY.

READER, our paper is before you. What do you think of its mechanical execution, its original and selected matter? May we venture to hope that your criticisms will not be less indulgent than its pretensions are modest?

The appearance of this sheet is the result of mature deliberation on our part, aided by suggestions from others who have expressed a deep interest in the project. The circular which was sent out, in the last Missionary Directory, to the missionaries in China and Japan, met with general and hearty response. Men, whose long experience in the missionary field, and whose position and reputation in the East entitle them to be heard with respect, have encouraged this enterprise and predicted its success. Indeed, it is evident from correspondence in our possession, that the necessity for a missionary organ in China has been long and widely felt, and that the existence of such a periodical would be attended with desirable results. We do not claim that the "Recorder" is a worthy successor of the "Chinese Repository," but we put it forth as initiatory of what increased facilities or individual enterprise may yet develop into a large newspaper or portly magazine.

We do not here prescribe rules or limits to govern the editorial conduct of these columns. It is proper to state, however, that while we desire the "Recorder" to be recognized as a medium of communication for thinkers and workers in all departments of science and literature—who are engaged in the laudable effort to increase the general knowledge of Oriental lands and their inhabitants—our first object shall be to make it an active agent, an aggressive appliance, in the great work of evangelization.

And now, ye who toil for the Master, hear the word of exhortation! As you look out upon the field already ripe for the harvest, or thrust in the sickle to gather sheaves for the heavenly garner; as you go about among a "people sitting in the region and shadow of death," proclaiming a divine Savior and a resurrection from sin and the grave, or while in the retirement of the study and secret communings with the Father of Spirits, you are inspired with many thoughts. Sometimes they are living thoughts—*burning thoughts!* Write them on paper, and send them to us, that they may go forth as cheering words, reviving messages, to other toilers who would work well while it is called to-day, but perchance, are faint under the "burden" and "heat." And then, how many suggestive incidents and instructive facts occur within the range of your observation, which we would be glad to chronicle, and many would read with interest and profit. Only let the result of your meditations and experience be put upon the printed page, to swell the Christian literature of the day, and then laid aside in archives to be consulted by the future historian of the Church, and what prescience can measure the value of the aid that may be given to the cause of true evangelism? Will not the attrition of ideas and the collation of views in a single organ evolve greater light and wiser conceptions of missionary work than can result from only sending your communications to distant and widely scattered periodicals?

As we can give but brief and superficial attention to the paper each month, its fate must necessarily be determined by correspondents. Shall it live?

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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(For The Missionary Recorder.)

ON THE TRANSLATION OF "JEHOVAH" BY SHANGTI.

BY REV. F. S. TURNER, B. A.

MR. CRAWFORD has attempted to prove that the term "Jehovah" ought to be translated; and suggests that "Shangti" will translate it most happily. Permit some arguments on the contrary side.

(1.) "Jehovah, proper name of the Supreme God amongst the Hebrews." (Gesenius.) "Jehovah, the most sacred and unalienable name of God." (Lee.) As far as I know, Mr. Crawford is the first person who has doubted whether Jehovah is a proper name or a common term. Happily, his second paper furnishes a complete solution of his doubt. There he plainly states, "I notice further that it is *never applied but to one person*, the God of Israel"—i. e., it is a proper name. What this word was in the primitive language of mankind, if it was there at all, it is not possible now to say; but our present business is only with the Hebrew nation and language. There, according to our friend's own statement, it is certainly the peculiar personal name of the God of heaven.

If further argument is needed, observe the painful tautology which is frequently produced by translating "Jehovah," whether by "Lord," "King," or "Sovereign." Also, that "Jehovah," like other proper names, does not admit the definite article, while we often find (Ha-El-ohim) "the God;" and also, that "it has no plural number, and never receives any affixed pronoun." (Lee.) Mark, besides, the emphatic manner in which this term is assumed and announced by God as "His name."

Against this, but one argument is adduced, viz.: that the phrase "Jehovah of hosts" is

not consonant with English idiom. We cannot say in English "Wellington of hosts," &c., therefore the Hebrews could not say "Jehovah of hosts," supposing Jehovah to be a proper name. To which the sufficient reply is, *they did say it*. Speech is almost a living power. In different nations it assumes an endless variety of constructions and combinations, laughing at those who would coerce it into one fixed mould, by a rigid set of rules for all nations and tribes and languages and tongues. Only great zeal for a foregone conclusion could have suggested the notion of measuring Hebrew idiom by the standard of English taste.

If, however, a general rule must be found, ere we allow the Hebrews to speak in their own way, there is no difficulty in furnishing one. Elliptical or abbreviated forms of expression are common in all languages. When we find in the Old Testament the three phrases, "God of hosts," "Jehovah, God of hosts," and "Jehovah of hosts," few persons will doubt that the latter phrase is elliptical.

I may digress a moment, to point out how all the objections brought against deriving *Jehovah* from *havah*, to be, on account of the inappropriateness of this signification, fall to the ground directly we recognize that Jehovah is a proper name. In the use of proper names, the original signification of the word is lost sight of (unless attention is purposely drawn to it by some emphatic allusion in the sentence), because the mind passes at once from the name to the person.

(2.) Jehovah being a proper name, of course it must be retained, not translated. But if Mr. Crawford is bent upon translating it, I beg to furnish him with the word. It is well known that the later Hebrews shrank with superstitious reverence from pronouncing the sacred name, and supplied another word for it in

reading the Scriptures. Their very excess of superstition would make them doubly careful to select the nearest equivalent their language could furnish. They used *Adonai* (Lord).—This translation approaches very nearly to Mr. Crawford's opinion of the original meaning of the word, and of its signification in the places where it occurs. What he means by saying that "lord" is a term of "stationary dignity," or how it is less *active* in its force than "king" or "sovereign," I am at a loss to comprehend. But, to relieve his scruples, let him notice that the Septuagint adopts *Kurios*. If, however, he hesitates still to accept a term originally used from superstition, the example of the New Testament may embolden him. There, *Kurios* is used for Jehovah, and the inspired penman employs this term in reporting the words of our Saviour himself (Mark 12: 29). I think Mr. Crawford can hardly hesitate, after such an authority, to translate "Jehovah" by *Kurios* in Greek, *Lord* in English, and *Chü* 主 in Chinese.

Mr. Crawford has not given any reasons for his preference of "Shangti" as a translation for "Jehovah." I will not therefore occupy any space in criticism on that proposal. Suffice it to set opinion against opinion, by saying:—"Shangti" has already its clear meaning in Chinese, and is appropriated to its right place in the translation of the Bible.

CANTON, 15 Feb., 1867.

(For The Missionary Recorder.)

A VISIT TO THE CITY OF SUN-OEY.

BY REV. I. J. ROBERTS

ON the 4th of December, 1866, I left Canton for a preaching tour in Sun-oe-y city, which is about 70 miles distant. I was accompanied by one of my assistants and his family, who live there, and one female assistant. We arrived the next day and entered the city, it being walled around. At the gate there was some hesitancy and inquiry by the door-keepers before letting me pass; but ultimately the objections were waived, and I passed on without hindrance. As no missionary lives there, and it was rather a rare thing to see a foreigner passing the streets, the children and idlers began to fol-

low us; and by the time we reached my assistant's house, there was quite a company in train. We took them to a temple a little way off, gave them a short discourse, told them the object of my coming, and then returned to the house. But the people continued to come and crowd about the door. The house of my assistant being small, it was determined that I should go to one of their ancestral halls and abide there while in the city. Such a hall was speedily secured, and I found it to be a very pleasant place, occupied by one family. Here I continued from the 5th to the 12th of Dec. The officers hearing, I presume, that the people thronged about us in the streets, and knowing that they were not in the habit of seeing foreigners among them, sent word to them to behave themselves properly, and to forbear giving me any annoyance. As I had no chapel, I and my native assistant went out daily and preached in the streets. On the 6th and 7th we preached four times each day, on the 8th five times, and on the 9th, Sunday, we preached six times. Our congregations usually numbered from 100 to 300 persons, who were generally quiet and attentive.

We called on the chief mandarin of the place. He received us kindly, treated us politely, requested copies of our books for his own perusal, and made no objection to the prosecution of our work in his city. We preached twenty-six times while there, besides disposing of the books we had with us,—generally by sale. Some times persons came out of their houses and met us in the street, wishing to buy books. On one occasion a respectable looking woman met us in the street and requested us to go into an inner hong or court, and preach to her and her people; which we accordingly did, and very earnest attention was given to our words. Our female assistant, also, gave a good account of the women to whom she talked from day to day. I became acquainted with three gentlemen,—one a teacher, one a lawyer, and the other a mechanic,—who invited me to call on them. I visited the teacher several times. He was teaching a high school, and said he had been teaching for twenty years. I inquired of him the number of the inhabitants of the place, which he estimated at upwards of 300,000 within the wall; and there is a considerable

suburb. I inquired the number of schools in the city; he thought there were about 100, great and small. We supplied him with a Testament, and other copies of our books. He seemed to appreciate our doctrine, and I thought him to be not far from the kingdom of God. He and the lawyer, consulting together, concluded that were I to continue there the people would become believers in the gospel. They united in requesting me, should I contemplate coming again, to write to them beforehand, and they would secure me a suitable place to stop at. One of them requested me to establish a chapel among them. How gladly would I do so, if I only had the ability. It was sad to leave such a city without the gospel, in darkness and the shadow of death, when three or four hundred dollars a year would supply them with preaching. This darkness would have been somewhat mitigated had I been able to supply the teachers of each of their hundred schools with a copy of the New Testament, and each of their reading pupils with a copy of one of the gospels, as they are doing in India. But this privilege was also denied me through want of means; and thus I was obliged to leave this great heathen city in the dark almost as I had found it. There is a large town six or seven miles from there, on the road to Canton, where a larger trading business is done than at Sun-oy. It is called Kong-moon, and is in like manner destitute of moral or gospel influence. May the good Lord send help to both places.

I noticed that the women were largely engaged in making fans, but at such a rate of wages as I had never known of any other persons working for. They seemed to be laboring very diligently, and yet could only make six cash per day—equal to six-tenths of one cent! A part of this they spent in worshipping idols. When will the gospel come and set them free, and improve both their temporal and spiritual condition?

Can nothing more be done for the spread of the gospel, and the circulation of the Holy Scriptures among the Chinese? This is a very serious inquiry. It is more than thirty years since the writer arrived in this province; and of the 70 districts which it contains, he is not aware that more than one or two of the interior district cities are yet occupied by mission-

aries, or mission stations. Yet there is no serious obstruction to the preaching of the gospel among them. With the means and men, suitable plans, and energy, the gospel would run and be glorified in the salvation of souls throughout that populous region. At least it strikes me that some efficient system of colportage might be introduced immediately, which would secure a more thorough circulation of the Holy Scriptures among the people of China. The following report of a movement in India will sufficiently illustrate a plan looking to similar results:

"The brethren of the Baptist Orissa Mission met not long since in conference at Berhampore. A circular from the Calcutta auxiliary, under the sanction of the British and Foreign Bible Society, with reference to a special effort for the circulation of the Scriptures in India, was seriously considered. The plan proposed is to give, as far as possible, a New Testament to every schoolmaster, and a Gospel to each of his reading scholars, in every school throughout the country; and that, where practicable, in every village in which no school exists, a copy of the New Testament should be given to the headman of the village, or to some principal shopkeeper. The Bible Society offers to meet the expense involved both in supplying the books and setting in motion the agency that is to circulate them, and wishes that the books should be given in their name. This plan was cordially approved, and the highest civil authority in Orissa has since promised his co-operation."

Why could not some similar system of effort be generally introduced into China?

(For the Missionary Recorder.)

IS CHINA PROGRESSING?

BY ALBERT S. BICKMORE, A. M.

It is a common remark that "nothing ever changes in China;" yet, unmistakably, the enlivening and elevating influences of Christianity, civilization, and commerce, from the West, have already operated to such a degree throughout all the coast regions of the empire, that one who would now see the Chinese as they were must make his way far into the interior. This fact appeared in the strongest light to the writer during a journey he recently made from

Canton to Hankow, through the provinces of Kwangtung, Kwangsi, and Hunan, for the purpose of obtaining further geological data in regard to this interesting land.

One of the marked changes produced by these causes is a better degree of law and order. As the ports on the coast have been opened to foreign trade, and foreign gunboats have appeared to protect foreign vessels, pirates have diminished in numbers, until they now chiefly carry on their depredations along the southern shores of the province of Kwangtung, and about the island of Hainan. The same is true of the rivers and canals.

After leaving Canton and passing up the Si-kiang some two hundred miles to Wuchau, we changed our course to the northward and began ascending the Cassia river, and entering a territory unknown before. There we found pirates in such numbers and so daring, that boats only leave Wuchau for Kweilin when several are ready to go, and can keep together and afford mutual protection. For the first hundred miles we passed only small scattered villages of fifteen or twenty miserable mud houses. Each of these villages had on the top of the hill near it a small fort where they keep all their rice and clothing, except what they need from day to day; for the people of every village make a regular business of plundering the villages and all the boats that pass, whenever they dare. Those fortified hill-tops often reminded us of pictures of the middle ages drawn by historians, but the people of those early times always acknowledged an allegiance to some feudal lord, and were ever ready to do his commands. On the third day we were ascending that river, we met with a large mandarin boat that had been robbed of everything the first night after leaving the capital of the province—the officials not being able even to protect themselves from such desperate thieves.

A second change, as already indicated above, is the different disposition manifested toward foreigners by the common people. A few years ago no foreigner was safe at any of the treaty ports; yet I travelled two hundred miles into the interior before I met with any noticeable signs of hostility on the part of the masses; and this spirit, which seemed to increase as I advanced through Kwangsi, culmi-

nated very decidedly in Hunan. When we came to Kweilin, the capital of Kwangsi, the gentry published a proclamation that the foreigners had come, "*and whoever shall rent them a house or any other dwelling place, his house shall be destroyed, and his whole family, male and female, old and young, shall be AT ONCE PUT TO DEATH.*" And this proclamation had the effect to set the whole city into such a perfect furor, that the mandarin sent me a special message, begging that if I was going to Hankow I would depart instantly, for he feared that so many might attack us that he would not be able to defend us.

From Kweilin my route was to the headwaters of the Siang, and down that river to Tungting lake, so that I also traversed the province of Hunan throughout its entire length, and though I was constantly attended by one civil mandarin, one policeman, one military mandarin, and from two to four soldiers besides, I found more than once that such a strong guard was barely sufficient to keep the people from tearing me in pieces. On the first evening after leaving Kweilin, we stopped for the night at a small inn in a village about five miles from the city. As it was not then dark, I went out into a neighboring field to ascertain by the aid of an azimuth compass the direction of the valley I was to travel in on the morrow, and note the form of the surrounding mountains. While I was absorbed in the view before me a villager passed by, and for fear he might believe me a geomancer I concealed the compass and went back to rest. Late in the evening the whole neighborhood began to resound with the heavy beating of gongs, and soon a large crowd carrying torches gathered in front of the inn, shouting out, "*KILL HIM! KILL HIM! KILL THE WHITE DEVIL!*" The only crime alleged against me was that one of their number had seen me observing their mountains and valleys, and that was a self evident proof that I had come to carry away the treasures they were sure their land possessed. I was well aware what fate awaited me if I fell into the hands of such a merciless mob, and feared the worst; but my policemen showed them my pass from their mandarin, and assured them he would behead them all and destroy their whole village, if they did me any harm. Finally, after

much spiteful discussion, they offered to go away on condition that I would leave their village at the earliest dawn.

Again, in a small village near Yunchau, in Hunan, they pelted my boat with heavy stones; but we escaped any harm by pushing off into the stream. At another place near Kiyang, after a crowd had gathered and become troublesome, we pushed off as usual and anchored in the river. But immediately a boat filled with desperate looking fellows followed us, and coming along side they commenced tearing off the top of my boat in order to get at me, but my soldiers beat them off, and the boatmen got up the anchor, and we drifted off down the stream out of their way. A few days after we came to another small village and anchored near other boats for the night. I carefully kept myself out of sight, and, as we arrived after dark, was not annoyed by a crowd. All the evening there was much loud talking and scolding among the people on shore, as if they had been indulging too freely in samshoo. At about ten o'clock a great noise began on the bank, and soon one of the party commenced shouting and groaning as if he had received his death blow. My boy said the man was on his way to the next city with money, and when the people had robbed him and he cried for help they had stabbed him. At once his murderers brought him down the bank, put him into a small boat, and paddling by us finished their fiendish work by sinking him in the stream. The only circumstance that saved me from a like fate was, they did not know a foreigner was there. Such was the treatment I received and the danger I experienced in a part of China where foreigners have never been seen, and the only thing known in regard to them is that they have firmly established themselves on the coast. As a contrast to this, I would mention that I have visited all the treaty ports except one, and travelled very considerably in the vicinity of most of them, and so far from ever having been annoyed by the people I have everywhere been most kindly treated. Not only are the common people the better disposed to foreigners the more they are brought in contact with them, but the officials manifest a more real politeness, though in both cases their deference is no doubt largely due to their fear of foreign power.

Another indication that the prejudices of the Chinese are undergoing a change, is the extent to which they are now employing foreign vessels in the coast trade, and the steady patronage they are giving the many fine steamers between the coast ports, and on the Pearl river and Yangtse. And all these changes are not only changes, but actual progress; and thus the question we proposed at the beginning, we must answer in the affirmative.

One great cause that this progress has been so slow in the past, and is likely to be so in the future, is the wonderful weakness of the government. With the exception of coal, in most localities where mines or quarries occur, they are not worked at the present time; and if the people are asked why, they reply, because it has been forbidden by the Emperor, and at once a stranger wonders at the unlimited power one man is thus exercising over so many millions. But a closer questioning has shown, with a single exception, that these severe prohibitions have all been brought about in the following manner. A man commences an excavation for lead or limestone, and immediately the majority of the people in the neighborhood imagine such a work will soon injure their crops by long droughts, or great floods. A petition is therefore drawn up and sent to Peking, praying that the work be stopped forthwith; and the Emperor, not daring to oppose the will of the majority, in a condescending manner orders the desired favor to be granted. Thus, while he pretends to be an absolute monarch, he is really a supple slave. So much outward show of authority has deceived foreigners the more, because wherever they are located the government is the strongest; all foreign influence being to repress piracy, put down rebellions, and maintain order. But a long journey through Kwangsi showed me the whole territory in a complete state of anarchy, and in Hunan the gentry and people actually rule. The mandarins that guarded me always appeared relieved of considerable responsibility, when they had reached the next city and placed me under the protection of others. Much of the province of Honan is known to be held by rebels who are in open revolt, and the state of things in Sz'chuen and Tibet is but little better, if the statements made to me by the good Jesuits, and others, are correct.

(For the Missionary Recorder.)

THOUGHTS ON "SOCIAL LIFE OF THE CHINESE."

BY GEO. PHILLIPS, ESQ., INTERPRETER IN H. M. CONSULAR SERVICE, AMOY.

Mr. Patterson commences his essay upon the National Life of China with the following preface: "Of the making of books on China—as on other subjects—there has been no end; but how little reliable knowledge is to be extracted from the majority of those works! They are either sketches of individual life and personal adventure at some one of the five sea ports recently opened to us,—books meant to be readable, and nothing more,—or, if the general character of the people and their history be attempted to be drawn, it is done in such a narrow spirit, and with such a bold defiance of facts, as seriously to mislead the unwary and wholly dissatisfy the unreflecting." It is certain that the Social Life of the Chinese, by the Rev. Justus Doolittle, cannot be included in the above category, for the two small octavo volumes he has written contain chapters upon subjects rarely, if ever, met with before in books on China. The only regret is, it cannot be classed as a popular book, which one might read through at a few sittings; nevertheless, for people connected with China, there is much to be gained by reading it. Every page may be said to contain an account of something we daily see going on around us. The second volume lets us into the secrets of the domestic hearth, and gives us an account of their many feasts and festivals, till at last we come to a chapter or two on missionary topics, at which I will halt and pass a few comments.

Christianity has been preached to the Chinese with greater or less interruption since the seventh century, and yet how few real Christians there are among them! Every sincere Christian would rejoice to see China with its countless millions enrolled as a Christian nation. How is it best to bring about such a result? Mr. Doolittle says that native helpers are a great proselyting medium. One must agree with him that the advantage of bringing up a certain number of Chinese youths and instructing them in Christianity cannot be overlooked. The more schools there are in China in which the Chinese youth is instructed in Western secular

as well as biblical knowledge, so much the nearer is China towards conversion. The printing and distribution of more illustrated books upon the arts, sciences, and literature of Europe and America, with a chapter or two on Christianity, would do much to enlighten and prepare the minds of this people for higher truths. It is remarked that the missionary to China should be a man of high attainments. This observation cannot be too highly praised. A man of logic and rhetoric, able to contend, is wanted in a mission among such a people as these. He should be well versed in their language, manners, and customs; prepared to parry every thrust made against Christianity, fight them with their own weapons, and prove that although they may have the golden rule in a negative form, their philosophy points not out a hereafter or intimates eternity to man.

What I am now about to give as my opinion how the furtherance of Christianity in China is retarded will not generally be received with favor. It is well known how quarrels and dissensions among the Jesuits and Dominicans excited suspicion and distrust at the imperial court of Peking, when Roman Catholicism was at the height of its power and fame. I believe that that distrust exists in the minds of the Chinese government and people up to the present day, and that every official communication made to them on behalf of a native convert, who gives himself airs because he is connected with foreigners, does much to keep up that distrust and causes the sincere efforts of the missionary to be looked upon with suspicion. France, I believe, on one occasion has called herself the sword of Christianity. Let her take unto herself that name, but at the same time let all remember that he who lives by the sword shall perish by the sword. It is a great privilege that missionaries have of being able to go unmolested through the length and breadth of this land preaching Christianity. Troubles will doubtless arise among their converts, and frequently a Demetrius will be met with crying out that his craft is in danger. Such has ever been the case since the poor fishermen of Galilee became fishers of men.

Returning again to my opinion upon the work before me, I would say that all connected with China, and who desire to have a correct idea

of what they see about them, should read Mr. Doolittle's book; wherein they will find an account of the curious customs of these people, and which for want of a work of this nature they have heretofore been quite ignorant of.

"YE ARE MY WITNESSES."

THE "Edinburgh Review" narrates the following anecdote of Prince Charles, of Hesse, who was called upon to testify of Christ before Frederick, the intended king of Prussia:

The prince tells the story himself. "I dined," he says, "every day with the king. One day, I had a sufficiently animated conversation with him on the subject of religion. He could not see the crucifix without blaspheming, and when he spoke of it at dinner, as well as of the Christian religion, I could not join in the conversation, but I looked down and preserved a complete silence. At length he turned to me with vivacity and said:

"Tell me, my dear prince, do you believe in these things?"

"I replied in a firm tone, 'Sire, I am not more sure of having the honor to see you, than I am that Jesus Christ existed, and died for us as our Saviour on the cross.'

"The king remained a moment buried in thought, and grasping me suddenly by the right arm, he pressed it strongly and said, 'Well, my dear prince, you are the first *homme d'esprit* that I have found to believe in it.' I added a few words to reiterate to him the certainty of my faith.

"Passing through the adjoining chamber the same afternoon, I found General Tanenzien, who had heard what had passed, the greatest and strongest-minded man I ever knew. He put his hands on my shoulders, and covered me with a torrent of tears, saying, 'Now God be praised, I have lived to see one honest man acknowledge Christ to the king's face.' This good old man overwhelmed me with caresses. I cannot retrace this happy moment of my life without the greatest gratitude to God for having vouchsafed to me the opportunity of confessing before the king, my faith in Him and his Son."

THE VICTIMS OF JUGGERNAUT.

A correspondent of the "London Times" some time ago attended the great annual festival of Juggernaut, lasting from May 29 to June 6. Though the heat was intense, the thermometer marking 135 degrees, thousands of people were present to witness the ceremonies. The centres of attraction were the two Juggernaut cars, immense lumbering masses

of wood 60 feet in height, on which stood the hideous idol, moving upon six heavy wheels. Multitudes rushed to the ropes, eager for the honor of pulling their deity along. Their efforts to start it were for a long time in vain, till at last the huge mass moved forward a few yards, crushing out a life with every revolution of its wheels. The vast multitude then seemed suddenly possessed with delirium. They fought and struggled with each other to get near the car, which had stopped as if by magic. They stooped down and peered beneath its wheels, and rose with scared faces to tell their friends of the sight. Three human victims, two men and a woman, had been crushed to death, and lay there heaps of mangled flesh. Two other men lay before the car when it stopped, waiting for it to move. The Brahmins on the car looked down upon the poor wretches with perfect unconcern, and even signalled to the crowd to pull again; but the policemen present made them drag the car back, so that the bodies could be got out from between the wheels. There was no question that these were voluntary sacrifices. The government of Christian England should be more rigorous in preventing the performance of such cruel heathenish rites, as within the last summer took place within twenty miles of the Indian empire.

SIR CHARLES NAPIER.

At the battle of Meeanee an officer who had been doing good service came up to the commanding general, Sir Charles Napier, and said, "Sir Charles, we have taken a standard." The general looked at him but made no reply, and turning round, began to speak to some one else; upon which the officer repeated, "Sir Charles, we have taken a standard." The general turned sharp round upon him, and said, "*Then take another!*" The spirit which this great commander would impress upon his subordinate should be possessed by every soldier of Christ. The conflict must be persistently kept up so long as there is any unsubdued sin in ourselves, or any soul living in enmity to God.

....A BENEVOLENT gentleman in Toronto, Canada, has devised what he calls a "Christian Consulate;" that is, the public designation of a Christian resident in each city and town, who is willing to act as a Christian consul, to whom Christian parents and others may refer in regard to their sons or other friends who may go to the town to live or to engage in business. He hopes this may be extended to every city and town throughout the world, where there are men of responsible character and benevolent hearts, and that an alphabetical list be published and sold at a remunerative price.

REV. DYER BALL, M. D.

THE following memoir is taken from "The Missionary Herald:"

The death of Dr. Ball, of the Canton mission of the Am. Board, on the 27th March, 1866, was announced in the Herald for July. An obituary notice of him read before the Canton Missionary Conference, by Mr. Preston, of the Presbyterian mission, has been forwarded to the Missionary House, from which, mostly, the following facts are gathered respecting the life of this faithful servant of Christ:

Dyer Ball was born at West Boylston, Massachusetts, on the 3d of June, 1796, but when he was six years of age, the family removed to Shutesbury, in that State. He became hopefully a subject of renewing grace at the age of nineteen, during a revival of religion in the town of Hadley, where he was then residing; and it was probably after his conversion that he formed the purpose of obtaining a liberal education. His studies preparatory to the college course were pursued, in part at least, at Philips Academy. He spent two years at Yale College, and then seems to have been obliged to leave by the state of his health, and was advised to go South. He was engaged in teaching for a time, as tutor in a private family near Charleston, South Carolina, and his collegiate education was not completed till 1826, when he graduated at Union College.

In 1827 he was married to Miss Lucy Mills, of New Haven, Connecticut. He pursued theological studies for a time at New Haven, and afterwards at Andover, and was licensed to preach in 1828, but was not ordained until 1831, at Shutesbury. In 1829 he was engaged in teaching a private school at St. Augustine, Florida; and in 1833 he was appointed an agent of the Home Missionary Society, to labor in that State. "At this time, and during the whole of his ministry South, he was much engaged in labors for the good of the colored population." We next find him teaching in an academy in Charleston, S. C. In 1835, 1836, and 1837, in addition to other engagements, he pursued the study of medicine, with reference to foreign missionary work, and received the degree of M. D. from the medical institution in Charleston.

Dr. Ball is said to have been "very popular and much beloved at the South," so that "he was often urged to remain, and engage in evangelistic labors among the colored population." He was also "eminently successful in teaching," and his financial prospects in his school were "most promising," when he left it for labors as a missionary of the American Board in the far East.

After coming North to go abroad, he was detained a year, in consequence of the commercial crisis of that period, and during this time did something towards the acquisition of the Chinese language. He sailed, with his family and with several other missionaries, from Boston, May 25, 1838, and arrived at Singapore on the 17th of September following. For something less than two years he was stationed at Singapore, "teaching, preaching, healing the sick, and superintending the printing of Chinese books." In June, 1841, he went to Macao, for a temporary change, on account of the ill health of Mrs. Ball, and was providentially led to remain there until April, 1843, when he removed to Hongkong. On the 6th of June, 1844, he was called to deep affliction by the death of his excellent wife. In 1845 he removed to Canton, and on the 26th of February, 1846, he was again married, to Miss Isabella Robertson, from Scotland, then engaged in missionary labors at Canton, who was his companion for the remainder of his life, and survives him.

"To him it was given to be the pioneer in opening the city of Canton for the residence of missionary families, and to open the way for excursions in the country around. . . . His medical services were of great assistance in conciliating the good will of the people. He taught a small school of boys, and continued the superintendence of printing books and tracts in Chinese. His *Almanac* was for many years a most acceptable publication. He was most laborious in out-of-door work,—taking a few medicines and tracts and going to mingle with the people, first on the banks of the ferries, and then extending his visits to the villages and markets. In this manner he became widely known, and more and more respected as his true character and the nature of his labors were understood."

In February, 1854, Dr. Ball sailed, with his family, for a visit to the United States, and was absent from China until March 23, 1857, when he reached Macao on his return. His constitution was already much broken, and he was ever after infirm, and suffered much from pain as well as weakness; but it was his choice to spend his declining years in the land of his adoption, where two of his daughters were also engaged in the missionary work; and while infirmities multiplied and pressed upon him, he still did what he could. Before his death he was confined to his house, and mostly to his bed, for about four months, "never complaining," it is said, "but always ready to greet his friends with a cheerful smile and pleasant conversation." Mr. Nevin, of the United Presbyterian mission at Canton, writes as follows respecting his Christian and missionary character, and his death:—

"Dr. Ball has always taken a deep interest in the work to which he had given himself, and has been a noble exemplar to his fellow-laborers. I have never witnessed anything so touchingly devoted and so thoroughly unostentatious as the later labors of this servant of God. With him, the distribution of tracts has always been a favorite method of preaching the gospel; and more especially since he has been disabled by his bodily infirmities, both as respects the power of speech and the capability of moving about from place to place, has he thus endeavored, according to his strength and in his day, to serve his Lord and Master. During the last seven years, the old man, bowed down with his infirmities and leaning upon his cane, when not actually confined to his couch, would slowly work his way down stairs and totter out to his little chapel, which opened on the street, and there, seated in an arm-chair, would distribute tracts and address a few words of exhortation to casual passers-by, who might drop in to look upon his gray hairs, to see what he was doing, or to hear what he might say; for the Chinese venerate old age. Not only once, but often twice a day, might he be found there, with a cheerful countenance, working according to his strength. I have often found him thus engaged, and felt that it was the sublimest spectacle of Christian love and zeal, humility and devotedness, that it had ever been my lot to witness, and I bless God that my eyes have seen it.

"His religion was not of words, for he was accustomed ever to speak but little of his own experience, hopes, and fears; but it was eminently of *heart and life*. To this beautiful characteristic of our departed father, no better, no truer, no more sublime and enduring testimony of earth can be engraved on his memorial tablet, than that of the Chinese who knew him, viz., 'God's old servant *lived* the Gospel.' This will convey to you, and all who would cherish his memory, a better idea of his Christian life and character than anything I could write. So let it be said, 'God's old servant *lived* the Gospel;' and, 'Write Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'

"Owing to the peculiar nature of his affliction, he never fully realized, or at least acknowledged, of late, that his days of labor were comparatively numbered. He had many plans in his mind, and often spoke of them, and wished to enter upon their execution, although he did not possess the strength and vigor to do so. They were all for Christ and his cause, and occupied his thoughts during the last few weeks, even, of his sojourn on earth. But when the last stroke came upon him, he seemed

to awake to a sense of his bodily condition, and to realize that the end was near. On Thursday previous to his death I saw him, and on inquiring of him as to his health, he remarked: 'I am very poorly to-day, I cannot retain my food.' In a few moments I took leave of him, when he said: 'God bless you in your work;' and, after a pause (for he was too weak to converse,) he added, 'Mine is done.' I remarked, 'Would that mine were as well done.' This seemed to trouble him. He moved his head anxiously about, and after a time, when able to speak, murmured, several times, 'Oh, do not say that! Oh, do not say that!' Mrs. Ball, perceiving that his words had reference to what I had said, took up the thought for him, and said, 'It is all of Christ, and the glory is all his. Is that what you mean?' A smile of satisfaction played over the old man's face, and then I left him.

"I cherish this as a precious *souvenir* of this old missionary father. It was the last conscious and connected statement from his lips to me, although he afterwards spoke a few words to others. He soon lost all power of distinct utterance, and lay apparently unconscious and asleep during the last twenty-four hours. So has passed away an excellent man, a devoted and humble Christian, a long-trying and faithful servant of the American Board in China; a missionary for about twenty-eight years and a pilgrim on earth for 69 years, 9 months and 23 days."

MRS. M. W. VROOMAN.

THE following brief account of the life and beautiful death of a Christian missionary,—with the exception of a few particulars furnished us by a friend of the deceased,—was originally published in a California paper called "The Evangel."

Two weeks ago we briefly chronicled the death, Aug. 29th, 1866, of Mrs. M. W. Vrooman, wife of Rev. D. Vrooman, Missionary of the American Board of Missions in Canton, China, at the age of thirty years and six months. For some time she has been residing in Brooklyn, the place of our own residence, and frequently have those visiting her sick chamber remarked upon her pleasant Christian experience, and readiness for her heavenly Father's call. She loved this "beautiful world," as she delighted to call it, but was ready, at her Father's call, to stay, or go to what she was assured was a more beautiful world in heaven, implicitly trusting herself and hers to an unfailing Lord. Another hand has penned the following:

Mrs. Vrooman was the daughter of Rev. Alansing Alvord. She was born in Massachusetts. Her mother died while she was an infant. While she was yet a child, her father removed to the West and engaged in Home Missionary work. Her training from childhood was such as to enlist her sympathies with the missionary work at home and abroad. She was converted in early life, and consecrated herself to God to be a living sacrifice for him. She was educated at Oberlin, Ohio. She was married to Rev. D. Vrooman, of Canton Mission, in 1858. As a missionary, she was zealous and untiring in her labor for those to whose salvation she had devoted her life. Her mind was ever active in devising plans of usefulness, and her hands were quick in performing. Out of the fullness of her love to the perishing around her she spared not herself, but abounded in labors more than her strength would justify. Hence, after six years of earnest toiling, her health began to fail. The physicians advised a change of climate. Her husband came with her to California. For a few months after her arrival the climate seemed to be beneficial. She improved much in health and strength. But after some three or four months she ceased to improve, and in a few months more began to fail. Her disease was chronic diarrhoea. During the months that followed she sank very slowly, and she herself was, to the last, full of hope and expectation that she would be able to resume her labors in China. Her whole heart was in this work, and it cost her a severe struggle to give it up. Who would care for those dear Chinese girls she had gathered in her school?

Mrs. Vrooman was a cheerful Christian of unclouded faith. Her sick room was a pleasant place—always lighted by her happy smile. She talked as familiarly of dying as she did of going to China. Though her heart clung to China with a wonderful affection, yet when it became evident that she could live but a few days longer, she gave the care of China back to God, and calmly awaited the hour of her departure, saying, "Into thy hand I commit my spirit." She was conscious to the last and quietly slept in Jesus.

The day before her death she requested a friend to write some messages to her friends, from which I will quote, as showing the state of her mind.

"To my MOTHER:—If it were God's will,

I would like to go home and see you all; but I am surrounded by every comfort that my dear husband, and sister, and kind friends can provide for me, and all the care they can give me. It is but a step from this beautiful world—a flowery pathway to the grave. A sickness with but little pain—a most gentle providence—but it will be a happy and most blessed exchange to the world above. God has been exceeding good to me, upholding me in the dark waters. My trust is perfect in my Saviour. I have but little shrinking from death. I leave my dear husband, my kind brothers and sisters, my faithful nurse, my sweet little Kittie, and my mother, in the hands of a faithful God, who will never leave them amid the trials of life. I am young; I had a strong, vigorous hold on life. My desire was to go back to China to the work of the Lord there, and the only regret that I now have is, that I must leave my dear Chinese."

Here a neighbor came in with some flowers. She said:

"Sweet flowers! But there will be far more lovely flowers up there: fadeless flowers by the river of life. There my blessed father and two sainted mothers, my noble Henry and angel Gracie, my loved grandmother, and sister Fannie, are all waiting for me with hands full of such flowers by that river, holding out their arms to welcome me to their number; all more beautiful than the bouquets that have been brought to my dying bed; and the golden winged birds sing more sweetly there than my little canary does here."

The Henry to whom she referred in these touching words was the son of the first Mrs. Vrooman, and found a place in the warm loving heart of his second mother. He died suddenly of cholera, in June, 1864. From this afflictive stroke and a subsequent illness Mrs. V. never recovered. In April, 1865, while at Macao on a visit for her health, her eldest child, Gracie, whilst playing with a little sister fell backwards into a pail of hot water, and died in twelve hours. The trials of the mother were indeed as by fire, but under all her remarkable Christian cheerfulness was unclouded.

"To THE LADIES OF BROOKLYN:—My heart goes out to you in the warmest gratitude and tenderest love, for your kindness to me, rendering the last months and weeks, and closing hours of my life as full of comfort and peace as it were possible. My last moments are growing brighter

The hosts of the ransomed are drawing round, to bless you also for your loving kindness to the unworthy dying one, and bear the record of your sisterly thoughtfulness to the courts above. My last hours in your midst have been some of the happiest of my life. Instead of fear, or terror, or horror of death, I have implicit trust in that Savior who has washed away my sins, and this brings peace and joy."

On being asked if she regretted going to China, she waited a moment, as if to be sure of her conclusion, and then answered with emphasis, "NEVER!" This was followed by the question, "would you go again if you knew beforehand that you would die so soon after going?" She promptly replied, "To be sure I should go."

THE MISSIONARY'S CALL.

BY DR. NATHAN BROWN.

My soul is not at rest: there comes a strange
And secret whisper to my spirit, like
A dream at night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends and home and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweet? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work:
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path
Till I my weary pilgrimage have done—
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoon's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that has so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore—O how
This heart will flame with gratitude and love:
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

THE MISSIONARY RECORDER.

FOOCHOW, APRIL, 1867.

BIRTHS.

At Swatow, on the 27th February, 1867, a son to
William Gauld, M. D.

PROTESTANT MISSIONS.

In comparing Roman Catholic with Protestant missions, it is not consistent with any principle of truth or candor to regard them from a common stand-point. The unprejudiced Christian and the intelligent critic will not fail to censure the course pursued by certain writers who magnify the achievements of the Propaganda and characterize Protestant Evangelism as a failure. Deeply as we deplore the errors and apostasy of the Romish Church, we do not sympathize with that narrow and sectarian view which would unchristianize all who compose her priesthood and communion. Neither would we wittingly underestimate the success of her agents in heathen lands, or withhold our admiration of the devoted zeal and lofty heroism that have not unfrequently distinguished their lives and labors. Nevertheless, there appears to us a manifestation of ignorance or willful perversity in collating statistics of present time without reference to antecedent data. To estimate comparative success by this method is palpable injustice. Certain facts of history, it would seem, need to be more widely recognized. A few of these we gather from reliable sources, and present them to our readers.

Protestant churches, during the period of their early existence, did not extensively engage in foreign missionary enterprises.—The reason for this must be sought in the fact of their precarious position at home, and their struggles against ecclesiastical and civil powers which for a long time ignored their legal existence. The leaders of the reformed churches, however, did not forget the great commission, "Go ye into all the world, and preach the gospel to every creature." Luther frequently spoke of the

"misery of pagans and Turks," and urged the duty of sending out preachers. In like manner, all the prominent theologians of Luther's time enforced the obligation of the church to proclaim the gospel to the unbelieving. The first attempt at establishing a foreign mission was made in 1555, under the patronage of Henry II. of France, when a French colony in Brazil was supplied by Calvin with fourteen spiritual teachers. This was more than three hundred years after the Romish system of missions was completely organized and made truly formidable under Innocent IV., and fully three centuries after China was occupied by mendicant friars and bishops appointed by papal authority. The aggressive efforts of the reformed churches in pagan lands can scarcely be said to have become thoroughly effective and adequately supported,—for reasons already mentioned,—until about the close of the 17th century. The oldest existing missionary organization, the "Society for the Propagation of the Gospel in Foreign Parts," was founded in 1701; and the next in chronological order is the "Baptist Missionary Society," of Great Britain, established in 1792. Principally within the brief period of sixty-seven years, from 1792 to 1859, the eleven great Protestant missionary societies have developed the following results of their efforts to evangelize the world, viz.:

No. of Missionaries in the field,	2,152
" Converts baptized,	212,600
" Children in Christian Schools,	289,470

The reader should bear in mind that these statistics do not cover the last seven years, and that reports of at least forty minor associations having for their object the conveying of the gospel to the heathen are not included, because not accessible. If all the reports were brought up to date and embodied in one, the above figures would be vastly increased.

With the grand and glorious results of evangelistic labor already recorded, and the constantly increasing benevolence and mis-

sionary zeal of the churches, to bid us hope, why may we not look for a speedy fulfillment of the promise of the Infinite Father to the son, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?"

EDITORIAL ITEMS.

—In accordance with the very general and earnest request of its patrons, the "Recorder" appears this month in magazine style. We have effected the change at the cost of some extra labor and expense, and hope our efforts to please will be adequately appreciated. It may be well for us to state in this connection, that as the English and American standards of orthography differ in some respects, each of the communications in our columns will hereafter appear in the dress given it by the author, only receiving such editorial supervision as may be necessary in correcting and arranging the manuscript.

—The brief sojourn in our midst of Mr. Bickmore, whose interesting article entitled "Is China progressing?" appears in this number, was the occasion of much pleasure to the missionary circle of Foochow, and other members of the foreign community. The experience as a traveller and scientific attainments of this gentleman, as well as his personal Christian character and warm sympathy for the cause of missions, will commend him to the respect and confidence of those of our brother missionaries in the East who may have the good fortune to meet him.

—The two first numbers of "Notes and Queries on China and Japan" have been placed on our table. The magazine is every way creditable to its editor and publishers, and we cannot but wish them the utmost success in their efforts to fill an important and hitherto unoccupied place in Eastern literature. Issued monthly by Shortrede & Co., Hongkong, at \$4 per annum.

SIGNS OF PROGRESS IN CHINA.

EVERY true friend of China must hail with delight any indication of real progress which may be developed, either on the part of the government or of the people. Mr. Bickmore's article, in our present number, goes to show that just so far as European influence has made itself felt, there has been an unmistakable progress both in the ideas and the manners of the Chinese. This view is supported by his personal observation of the character of the people in those interior regions which have not yet received the impulse of foreign influence, as contrasted with that of the people in the neighborhood of the coast ports. The establishment of government schools at Shanghai, Canton, and Foochow, for the instruction of young natives in foreign languages, and in Western science, adds strength to the theory. But the most striking evidence that has yet appeared in corroboration of this position is a memorial recently addressed to the Emperor by the Chinese Board of Foreign Affairs at Peking, presenting arguments in justification of the establishment of a school for the study of European sciences. After referring to their previous memorial in favor of such a school, and the Imperial decree to carry it into effect, the memorialists continue:—

"Your servants now proceed to observe that the proposal for inviting candidates to examinations for the study of astronomy and mathematics does not in any wise imply a study due to mere curiosity and love of strangeness or deriving its impulse from the arts and science of the men of the West. It is simply that, inasmuch as the methods followed by Europeans in their manufacture of machinery are in every case derived from the knowledge of mensuration and numbers, now that China has formed the desire to study the principles of the construction of steamships and machinery, unless Western teachers are made use of as guides to expound the fundamental principles of construction which form the basis of mechanical skill, and the attempt be made to be our own instructors, a useless waste of the public money without advantage to the actual necessities of the time may be apprehended as the result. Your Servants have accordingly weighed this subject with repeated deliberation before setting forth the statement of their views. If, however, the matter be viewed without careful reflection, there will doubtless be some who will hold that the un-

dertaking mooted by Your Servants is a matter brought forward without urgent necessity, and others who will deem it wrong to abandon the methods in vogue in China for the purpose of following in the footsteps of Europeans; whilst there will even be some who will maintain that for men of China to apply themselves to study under European instruction is a thing deeply to be ashamed of. Such views as these, however, only spring from lack of discernment in the questions of the day. The necessity that China should devise means for giving strength to herself has by this time reached its highest extreme, and no man of discernment believes otherwise than that the way to strengthen ourselves consists in pursuing certain of the European studies and in the manufacture of foreign appliances. Among the Provincial Viceroy's, such men as Tso Tsung-t'ang and Li Hung-chan have been able clearly to appreciate this principle, and to adhere firmly to its enunciation; and in their memorials they have constantly dwelt at length upon the subject. Last year, Li Hung-chung established a Factory at Shanghai, to which officers and men selected from among the troops of the capital have been sent for purposes of study; and quite recently Tso Tsung-t'ang has also requested permission to set on foot an Institute of Arts in Fukien, to select youthful and promising students and to engage foreigners as instructors of spoken and written languages and of mathematics and designing, to serve as a stepping-stone to the future construction of steamships and machinery. When the subject is thus regarded, it is plain that it is impossible to do otherwise than pursue the study of Western knowledge, and that this is not by any means the mere unsupported opinion of Your Majesty's present few Memorialists."

They then refer to an objection, made doubtless by some of the anti-foreign party at Peking, that there is no need of studying foreign sciences with a view to the construction of steamships, &c., inasmuch as they can readily be bought whenever needed. This is answered by saying that China needs other studies besides those pertaining to steamships, muskets and artillery; but that even with reference to these, to make purchases, and neglect the appropriate studies, would make China constantly dependent, by leaving the art of production forever in the hands of others.

Another objection, viz.: that "it is wrong to abandon Chinese methods, and to follow in the steps of Europeans," is ingeniously met in such a way as to save the national pride, by

asserting that "the germ of Western sciences is in fact originally borrowed from the heaven-sent elements of Chinese knowledge." This germ has been developed by Europeans, and China has now only to take back her own in another form. A finer sugar-coating for the inevitable pill could not have been devised.—The example of the Emperor K'ang-hi is also urged in support of the school. Even the appointment of foreigners to official position by that Emperor is mentioned with approbation—the memorialists stating with evident satisfaction that "in its comprehensive largeness the Imperial wisdom knew no distinction of country."

The fact that it would be a far greater disgrace for China to remain ignorant, than to consent to be taught by foreigners, is well set forth, as follows:

"The proverb runs: 'The philosopher is disgraced by ignorance of a single thing;' and a man of letters who looks up to Heaven as he leaves his door without being able to give an account of the stars in their courses has also cause to be ashamed. Thus, even were this college not proposed to-day, it would still beseech us to devote study to such matters; and how much the more, then, when invitation is distinctly held forth?

"As regards the assertion that it would be disgraceful to study under European teachers, this saying is even still more devoid of truth. Of all the disgrace under Heaven, there is no shame (as Mencius says) greater than that of being inferior to others. Now, the nations of Europe for 30 or 40 years past have devoted study to the construction of steamers, mutually learning from each other, and new methods of construction are daily developed. Japan also has of late despatched persons to Great Britain to study the English language and investigate mathematical science as a permanent basis for acquiring the art of steamship-building, in which, before many years are past, they may be expected to have attained proficiency. Without dwelling upon the various powerful and leading maritime nations of Europe, which mutually treat each other as equals,—if a mere insignificant state like Japan shews itself capable of eagerly striving to build up its power, whilst China alone adheres immovably to the routine of her long-descended ways, regardless of fresh activity, where, we would ask, will then be the greatest occasion for shame? If, on the contrary, we, though not holding ourselves disgraced as the inferiors of others, strive diligently to bring ourselves on a par with others, it may be, perhaps,

in the future that we shall actually outstrip them. If, on the other hand, simply holding that to learn from others is disgraceful, we remain content in our position of inequality, will refraining altogether from study be the means of freeing us from disgrace?"

It is evident that the statesmen composing the Foreign Board have had a jealous eye upon the enterprise and progress of Japan; and that the fear of being excelled by that "insignificant state" has much to do with the zeal displayed by them in favor of the study of foreign sciences.

A further objection, that "the art of construction is the business of handicraftsmen," is warded off by showing that the "Ritual of Chow"—"a book which for hundreds and thousands of years the schools have revered as a canonical work"—devotes a chapter to the "Investigation of Handicraft." The reason of this is asserted to be that "whilst the handicraftsman exercises the art, scholars elucidate the science."

The memorial closes with six regulations for the school. It received the Imperial sanction on the 30th of December last. We regard it as decidedly the most gratifying sign of progress that has yet appeared, and welcome it as an omen of good for China's future. It must, however, be confessed that in China progress as yet moves at a snail's pace. We very much regret the failure of Dr. Macgowan to secure the immediate construction of any one of the proposed lines of telegraph. Let us hope that his better success in Japan will again arouse the jealousy of China, and lead her statesmen to a determination not to be outstripped by their island neighbors in the race of progress.

We are indebted to the "China Mail" for the translation of the memorial from which our extracts are taken.

MISSIONARY INTELLIGENCE.

PEKING.—Rev. H. Blodget writes us cheering words, as follows: "I welcome the 'Missionary Recorder' as a new agency for good in the evangelization of China. It will supply a want of the missionary community, and run to and fro between the different stations as a glad messenger, carrying tidings of every new advance in the Redeemer's

kingdom; and who that loves His name will not be eager to read? It will also serve to guard the interests of morality and religion in China; for it will lift its voice fearlessly against vice in every form, speaking the truth in love. Besides, it will enable Christians to interchange views and opinions on many important questions. But, in the estimation of many, its most valuable service will be that of bringing the work of God in China before Christians in Western lands without consuming the time of individual missionaries in letter writing."

SHANGHAI.—Rev. Y. J. Allen, of the Am. M. E. Church, South, has been put in charge of the government school at this place. The school consists of about 40 pupils, from the age of ten to twenty years, representing the higher grades of Chinese society, and the object of the school being to supply to each of the respective yamuns an interpreter of the English language. Mr. A. thinks that in assuming the duties of his new position he is permitted to enter an interesting and profitable sphere of usefulness for the missionary. The following communication was also received by the favor of the above named gentleman: "At our recent monthly Missionary Conference, held on the 18th of January, the attention of the brethren was called to the 'Missionary Recorder,' all of whom expressed gratification and sympathy with the project, and requested that I communicate to you assurances of their hearty good will and co-operation therein. They further beg to suggest that a summary of the most important articles be issued at the close of each year, in pamphlet form, and distributed with the following January issue; for which they are willing to pay additional." We suppose the appearance of the "Recorder" in its new form will be even more satisfactory to our Shanghai friends than the annual publication of a "summary."

NINGPO.—Rev. M. J. Knowlton, of the Am. Baptist Missionary Union, sends us a long list of subscribers. In his note he states that he has been absent from Ningpo nearly

three months visiting a mission station of his society at Kinglwa, which is 250 miles distant, and in the center of the province. He says, "we have a church there numbering 23 members, most of whom are literary men, several having degrees."

HANGSPOW.—Rev. Lewis Nicol and Mrs. Nicol, and Rev. Jas. Williamson, of Mr. Taylor's party recently arrived from England, have been driven from their station in a city near Hangchow, by the chief mandarin of the place.

SWATOW.—An Edinburg paper states that Rev. D. Masson, whose melancholy death by being lost overboard in a storm at sea was announced in these columns, and who was on his way to reinforce the Mission at Swatow, was the son of a widowed mother, and promised to be a most zealous and efficient missionary. An earnest appeal for one to take his place has already been made to the young men of the English Presbyterian Church.

HONGKONG.—Rev. Dr. Legge left China for England on the 1st of March. In a hurried note to the editor he says: "I am called home unexpectedly by very sad intelligence of the health of my wife. May God be better to us than our fears!" It will be remembered that Mrs. Legge returned to her native land in March, last year. We understand that it is the intention of Dr. Legge to return in about one year, to supervise the publication of the remaining volumes of his "Classics." Rev. F. S. Turner, formerly of Canton, is the Dr.'s successor.

CANTON.—The Chinese newspaper issued weekly by the Canton Missionary Association has entered upon its third volume. It is a very useful publication, giving the Chinese not only the current news, but information on scientific subjects, and on the principles of Christianity. The price is 10 cents per annum on yellow paper, and 15 cents on white paper. It may be ordered of Dr. J. G. Kerr. We are glad to learn that it has a considerable circulation outside of Canton, and we recommend that every native helper be supplied with a copy.

MISCELLANEOUS ITEMS.

....Rev. Dr. Durbin, Cor. Secretary of the M. E. Missionary Society, recently made a tour of the European missions under the auspices of his Society. In writing from the capital of Prussia, the Dr. says: "The number of Americans resident in Berlin, especially during the winter is greater than that of foreigners from any other country; and public events during the last five years have drawn them closely together, and particularly in the matter of public worship on the Sabbath day. They became so accustomed to have religious service in our Mission Hall on Sunday that it acquired the name of the American Chapel. They have dropped all Church distinctions, and being Christians by birth and education, their place of worship was known only by the name of the American Chapel. In this humble chapel were to be found Presbyterians, Methodists, Episcopalians, Baptists, Congregationalists, etc.; but they were not spoken of as such, but only as American Christians. And yet, I learned that there has never been any manifestation of bigotry, or any collision because of religious differences in doctrine or usage."

....The "Indian Postugeza," a Portuguese journal published in Goa, states that great excitement has been caused among the Jews in Bombay by the publication by their Pontiff, H. B. Kohn, "member of the family of Aaron," who had lately come to Bombay from Jerusalem, of a pamphlet under the title, "The Voice of the Vigilant," the object of this "Voice" being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Christ himself, "whose doctrines have been spread all over the world without sword or force." The "Voice" is said to use arguments which are solid and conclusive. "Compare," says the Pontiff, "the Old and New Testament, and the truth will be seen." He also adds that he was born in the old Law, and under it was elevated to the Pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is therefore persuaded, and with well founded reasons, that it is vain that the Messiah is now looked for.

....In the "Archives du Christianisme," there is a deeply interesting account of a Spaniard who printed the New Testament

in a deep cellar. He labored alone, with a poor wooden machine and very few types. His work progressed slowly; he could print but a few pages at a time. Being shut out from his glorious Andalusian sun, and exhausted with labor, his health failed, and he raised blood. He was urged to rest for a while, but he refused, declaring that he would not leave the cellar until he could bear from it in his own hand a Spanish New Testament printed in Spain. He kept his word, and Christian friends have seen and handled this New Testament. There is great hope for Spain when such men, worthy contemporaries of Matamoros, rise up from the surrounding darkness and prove themselves valiant for the truth even unto death.

....The President of the Melbourne Intercolonial Exhibition has issued among the several sub-committees of the various Australasian colonies a number of circular letters, accompanied by a vocabulary, and some suggestions, which it is proposed to circulate extensively throughout Australasia. The object is explained in the letter thus:—"The object as explained is to procure by simultaneous and independent efforts, governed by systematic and uniform rules, as large a body of evidence as is possible respecting the history, traditions, customs, and language of the aboriginal natives of the continent. Respecting the language, it is especially desirable that the amplest and most authentic testimony should be collected, and that every available means should be employed to arrive at satisfactory conclusions."

....The "Gazette de France," alluding to the Jewish Council which is to assemble in Paris next year, remarks that the meeting will be especially called on to decide the following questions: The abolition of the prohibition of certain articles of food; the suppression of polygamy, which exists among the Jews in Algeria; and the recognition of female children as equally qualified to inherit in that country with males. The French government is said to be very anxious for the reforms relating to the African colony, as there are in Algeria forty thousand Jewish families, composed of industrious people, who are not subject to the general laws of the Civil Code.

....Two Japanese officers arrived at New York last November. They went to study naval science.

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A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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CHINA AS A MISSION FIELD.

Bishop Thomson, who in 1864 made an episcopal visitation to the missions of the Am. M. E. Church in India and China, delivered an address in connection with the anniversary exercises of the A. M. E. M. Society, held in New York during the month of January last. We quote some extracts from the Bishop's able and eloquent oration, as follows:—

"The character of the language. This may by some be thought a source of discouragement. Not so. True, it is difficult, having characters representative, not of elementary sounds, but of ideas, and variously estimated from forty thousand to seventy thousand in number; but two thousand are sufficient for the penal code of the empire, five thousand for the standard classics of Confucius, ten thousand for the translation of the Holy Scriptures. Though it may require skill and care to select with critical accuracy, or coin with severe propriety, the words necessary to convey the principles of the Christian faith to the people of the Celestial Empire, yet missionaries, who have competent instructors, can communicate satisfactorily with the Chinese after two or three years' residence among them.

"When once you have mastered the written language, you command a common medium of thought for the empire; for although, from the diversity of the local dialects, the people of different provinces cannot understand each other's language, they can each other's writing. In this respect China has the advantage of India, where twenty-nine languages are spoken. No other language puts a man in communication with so large a portion of the human race. Alexander conquered the world, but he could not communicate with it. Rome laid her belt of a thousand miles around the Mediterranean, but her empire was a Babel. England puts her arms around the globe, but her tongue cannot reach a hundred million souls; nor can the French, or the German, or the Slav. The Arabic possibly may; but the Chinese may reach hundreds of millions. Indeed, the human race may not very unequally be divided

into two portions: 1. The Chinese; 2. All other nations. To reach the latter you need three thousand and sixty-three languages; to reach the first, only one. Happy the genius who shall write parables for the heart of this mass! thrice happy he who shall write songs of Zion for this choir of three or four hundred millions of human tongues!

"As the acquaintance of the Chinese extends, their prejudices diminish. They are anxious to learn Western languages, in order to obtain situations among foreigners, for which they are so eager that when the Catholics would retain their proteges for the Church they are careful to teach them the *Latin* language only. Western language must be followed by western literature.

"China is brought into contact with other nations. Russian civilization presses upon it on the north, French on the south, British and American all along the coast. Hongkong, a city of 150,000 inhabitants, with its wide and well-paved streets, its substantial buildings, its spacious thoroughfares, its beautiful park, its Christian temples, its terraced hillsides, along whose drives rush splendid carriages with appropriate retinue, shows that the best English science and society are placed under the daily observation of the Chinese. Large steamers plying daily between Hongkong and Canton, carrying hundreds of natives on their decks, prove that Hongkong is not a mere lighthouse on the coast, but a great furnace, at which a thousand lamps are lighted daily, to be carried inward. The British and French mail steamers going regularly up the coast, stopping at all the leading cities, are so many heralds of a brighter day.

"The Chinese must see the superiority of our civilization. When they reflect that they stand in arts, science, agriculture, and manufactures, where they did when France was barbarian, England under the Saxon Heptarchy, and the United States unknown, while these nations have risen to the mastery of the world, they must feel the necessity of changing their *stationary* civilization for a *progressive* one.

"Finally, the Christian religion is already in China. It entered the country in the seventh century, but cannot be traced to the four-

teenth. It was not until Rome sought to recover in the East her losses (by the Reformation) in the West, that any serious effort was made to evangelize China, nor was that of the right kind. Grant that her polished emissaries often displayed a faith that nothing but divine grace could inspire, and a patience and self-abnegation that nothing but divine power could sustain, yet when we consider that Ricci was best known as a mathematician, Shaal as a statesman, Vorbiest as an inspector of cannon, Gerbellion and Perenin as political negotiators, and the whole body of Jesuits as astronomers, geographers, and artful diplomatists, we need not wonder that they were expelled as politicians.

"It is only a little more than fifty years since Protestants sent their first missionary, to be followed one by one by others, doomed to labor single-handed, while the whole coast was shut against them. Morrison, Milne, Medhurst, Tomlin, and Smith will be remembered for labors deserving better fruits than they reaped. Not till about twenty years ago did Protestantism make any considerable attempt to evangelize China. Then, by transferring her forces from the Archipelago, she soon had 150 missionaries in the field; she now has nearly 200.

"China sends greeting by me in many epistles. From one learn all: 'Give our salutations to the bishops, pastors, and members of the whole Church, thanking them that they have sent us the gospel, beseeching them *still* to hear our 'Macedonian cry,' and to pray that the Holy Ghost may be poured out, and salvation come to all China.'

"Such, then, is the field—*healthful*. We would not halt if it were otherwise. A missionary said to me: 'I once stood on African soil and looked along a line of fresh graves of predecessors, nineteen in number, and trembled.' With Cox let us say, 'Though a thousand fall, let not Africa be given up.' Yea, let the line of graves be drawn along the continent, but let not Christ's commands be neglected. Still we may rejoice when providence invites us to a field where there are no such perils.

"It is *populous*. Set down the number at only 340 millions. Draw them up in line, beginning at the mouth of the Hoang Ho, allowing each three feet. Lead on the line through China, Tibet, Hindustan, Afghanistan, Persia, Turkey. Bridge the Mediterranean, and draw the line over to the Straits of Gibraltar. Bridge the Atlantic, and lead over the column; then through America, and over the broad Pacific to the place of beginning, and you will find that you must go round the globe again and again, ay, seven times before you have set them in order. Put the procession in motion

and sit down to see it pass; you must sit over 1,900 years before the last man shall go by, allowing only three minutes to each. But this is not merely a *living* but a *dying* mass, as the whole is renewed every thirty-three years. You would need to provide for it thousands of millions of coffins, for every minute eighteen or twenty must be dropped into sea or land.

"Every one of that immense host is a *rational, moral, immortal, redeemed* soul—of the same sorrows, wants, and dangers as ourselves; and can we see this vast procession move on with steady step to the tomb, the judgment, and the retributions of eternity, without seeking to give them the gospel, and yet slip off to downy pillows and ultimately to velvet coffins?

"It is a *rich* field. The beautiful story of the Chinese peasant boy, who, not being able to study by *day*, resolved to study by *night*, and being unable to buy a *lamp*, carried home, each evening, a glow-worm to apply to his book, illustrates Chinese character. Give them the Jesus, and let them apply the glow-worm to the Bible, and what a people!

"The language is a *unit*, a sea in which the stone being cast, may send ripples in widening circles to the distant shores. The field is prepared. A sense of the inanity of all the forms of idolatry, and of the necessity of a better faith and better morals, is spreading. The gospel can enter to minister to these felt necessities. Its heralds, no longer despised, can say, 'I am an American,' or, 'I a Briton,' with the feeling of the ancient who said, 'I am a Roman.' They find that each man, *uncribbled* by caste, can be freely approached, and that the gospel, despite priests and prejudices, may have *free course* through the empire.

"China is in a condition to meditate upon the prophecy of Confucius, which sounds like an echo from Isaiah's harp. 'In process of time a holy one shall be born, who shall redeem the world. The nations will wait for him as fading flowers desire the summer rain. He will be virgin-born, and his name will be Prince of Peace. China will be visited by his glory; its beams will penetrate to the depth of savage lands, where no ship will ever come.'

"Behold streams waiting for the Lily of the Valley; hills sighing for the Rose of Sharon; cottages, by the million, longing for the light; weary cities waiting for their Sabbaths; dewy mountains inviting the feet of the messenger that bringeth good tidings; and on all sides, the drums of Divine Providence beating the reveille of a new morning.

"Be not discouraged. The gospel introduced by miracle is left to work its way by ordinary forces; but these have more than ordinary *potency*—the Word, the Cross, the Spirit.

"Though it took the Church three hundred years to overcome the Roman empire, and six hundred more to spread the faith over Gaul, Britain, Germany, Scandinavia, it should not take long in this age to light everywhere the lamps of the divine temple. Then will the seventh angel sound, and great voices in heaven will proclaim, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever. Amen.'"

(For the Missionary Recorder.)

PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.

BY A STUDENT.

THE year 1864 produced two very valuable contributions to the study of Chinese—"Progressive Lessons in the Chinese Spoken Language," and "Select Phrases and Reading Lessons in the Canton Dialect." It was only a few months back that these works came into my hands. Both are well calculated to instruct beginners in the respective dialects, and certainly in this respect surpass any others that have been published. The works of Mr. Wade are undoubtedly of great value, but the Hsin-Ching-Lu has this disadvantage, that it is only fit for those who have acquired a rudimentary knowledge; and the other works, the Têng-Ying-P'ien and the Wên-Ta-P'ien, have the disadvantage of being without English, and of containing many sentences of doubtful meaning.

A competent and impartial judge, if asked his opinion as to the comparative merits of the work of Mr. Edkins and that of Mr. Lobscheid, would undoubtedly and very justly assign the superior place to the former. Under these circumstances, I cannot do better than notice the work of Mr. Edkins first, reserving for future consideration that of Mr. Lobscheid. I may venture a preliminary remark here, and that is: that a book which is designed to assist students in acquiring a knowledge of a foreign tongue should contain as few mistakes as possible, and these few should be rectified by a page of errata inserted at the beginning of the work, in order that the student, who is naturally helpless at the outset of his studies, may not be led away by them. The book of Mr. Edkins contains a few inaccuracies, that of Mr. Lobscheid many. A charge as grave and seri-

ous as this requires of course to be substantiated, and this substantiation it shall have. In order that those who happen to have the work before them may refer to it and see in how far my assertions may be endorsed, I will give in most, or in all cases, the pages where the sentences which I quote occur. Instead of dipping in here and there for a sentence, I think we cannot do better than to take the pages consecutively through the work.

On page 14 we are told that 鈕口 means *button hole*, and yet on the following page we have the sentence 鈕扣大小, which is translated somewhat queerly by "the button hole is too small"—the real interpretation of the sentence being, "is the button large or small?" or it might be roughly rendered, "what is the size of the button?" The meaning given, therefore, by Mr. Edkins does not in any way approximate the true meaning of the phrase. It may be argued that 大 is intended for 太, but if such is the case, why was it not written, or rather printed so? A dot or a stroke makes a vast difference in Chinese, and it cannot be pleaded that it should be supplied by the student when wanting; for the student is unable to supply it at the commencement of his studies. It should be inserted for him.

A sentence of an odd nature presents itself to us on p. 20—肉死總要死—the *body must die*;—the literal meaning of the Chinese being "flesh dead must die!" This evinces much carelessness in allowing the character 死 to take the place of 身, and of course the error converts the sentence into a most ridiculous one, utterly destitute of meaning.

On the same page (20), another mistake occurs, and in this instance a double one; inasmuch as 上晝 and 下晝 do not mean *forenoon* and *afternoon*, neither do 上晝 and 下晝 mean *forenoon* and *afternoon* in colloquial Mandarin. We usually say *shang-wu* and *sia-wu*. No plea can be admitted to excuse the mistake, as the book of Mr. Edkins is designed to assist in the *spoken*, and not in the *written* language. The following page furnishes us with another instance of carelessness, in the

shape of 隔外, *extraordinary*. It should be, I am inclined to think, 格外.

The following sentence, which we have on p. 24, is, I fancy, wrong: 用攻可以發達, *if you are diligent, you will rise in life*. The second character means *to fight*, and the sense therefore is, *if you fight your way, you will rise in life*, which may or may not be an undisputed fact. The character should be 工.

We pass on to p. 27, where we have a phrase which sufficiently shows that Mr. Edkins has not a clear conception as to what the Shanghai tael is. The student would be sadly misguided here, inasmuch as he would in all probability take it for granted that the characters 八九, in the sentence 還他二萬八九銀, *pay him twenty thousand Shanghai taels*, were the Chinese for *Shanghai*. When clear of this difficulty he would be equally at a loss to imagine what the Shanghai Tael could be. There is no meaning that I can see in 八九. What can it mean? It surely cannot be contended that 89 Tls represent 100. That would be very short change indeed. It is much more probable that 九八銀 represent Shanghai Taels, and that 98 Tls are equivalent to 100, 8 mace, 8 candareens to one Tael, and that a string of cash supposed to contain 100 really has only 98 on it. Mr. Edkins evidently meant 八九銀, as he has written against these characters, *pah kieu yin*, and not *kieu pah yin*.

I will conclude the few remarks I have ventured to make with one more quotation, and that I propose to take from p. 31. The sentence seems to me somewhat ambiguous, and appears to possess a meaning directly the reverse of that which Mr. Edkins intends it to convey. The sentence is, "I must not take wine, so as to become elevated." We may infer from this without doubt that the surest way of becoming elevated is to refrain from indulging in wine.

[To be continued.]

... It is reported that a learned German doctor, Joseph Klein, has just discovered in one of the libraries on the Rhine, some fragments of Cicero hitherto unknown.

(For The Missionary Recorder.)

GOVERNMENT ENGLISH SCHOOL.

THE first examination of the Government School for instruction in English, at the temple near the White Pagoda, took place on the 20th inst. It had been in operation just two months, and of its 30 pupils, three only had any knowledge of English when the school commenced. They were examined in spelling words of from three to five letters, and in arithmetic as far as compound multiplication. Each lad, as he came up, presented a manuscript book for examination. These books contained several pages of English monosyllables, with their Chinese equivalents, and were written in a very plain and neat style. The Examining Committee first required the pupils to pronounce words taken at random from their books, and then gave out words to be spelled and defined. With very few exceptions, the words were correctly spelled and pronounced, and the definitions given with promptness and accuracy. The pupils were then sent to the blackboard, and the committee propounded examples in addition, subtraction, and multiplication, which were solved with such despatch, and with so few mistakes, as to show clearly that the boys were masters of the elementary rules of arithmetic.

The pupils certainly manifested very creditable progress for the short time they have been studying. It is quite a triumph for a Chinaman to master such words as "spring," "think," "dwell," &c.; yet they were pronounced with entire accuracy by most of the boys. One pupil, who has commenced the study of grammar, repeated the definitions of orthography, etymology, syntax, and prosody, explained the different parts of speech, and answered correctly questions put to him concerning objects in the room.

The two best scholars received a prize of \$10 each, while \$40 were equally divided between the six next in order of merit. The pupils have every inducement to diligent exertion, receiving four taels per month while in the school, with a certainty of honorable positions, with liberal pay, when they have completed their studies.

The Principal of the school, Mr. Chan Lai-sun, is to be congratulated on the favorable result of this first examination. B,

Foochow, April 29, 1867.

A HINDOO'S VIEW OF CHRISTIANITY.

Baboo Khesub Chunder Sen, says the *Friend of India*, the apostle of the Bramhos, lately delivered an extempore lecture to his countrymen in the theater of the Calcutta Medical College on "Jesus Christ—Europe and Asia." He sketched the state of the world at the birth of Christ, the life and death of the Saviour of the world, and the progress of the Church till the Reformation, and of modern missions thereafter. As a Bramho, "avowedly differing from the orthodox opinions of popular Christianity," he used language like that of Channing and the better class of Unitarians. He said: "Humanity was groaning under a deadly malady, and was on the verge of death; a remedy was urgently needed to save it. Jesus Christ was thus a necessity of the age: he appeared in the fullness of time. It was from no selfish impulse, from no spirit of mistaken fanaticism, that he bravely and cheerfully offered himself to be crucified on the cross. He laid down his life that God might be glorified. I have always regarded the cross as a beautiful emblem of self-sacrifice unto the glory of God, one which is calculated to quicken the higher feelings and aspirations of the heart and to purify the soul, and I believe there is not a heart, how callous and hard soever it may be, that can look with cold indifference on that grand and significant symbol."

Referring to the martyrs, he said: "It is such examples of martyr devotion which are calculated to dispel from our minds all cowardice, fickleness, and inconsistency, and to make us feel that truth is dearer than life itself." In vivid terms he praised Luther and condemned Popery. He used such language as this: "Is there a single soul in this large assembly who would scruple to ascribe extraordinary greatness and supernatural moral heroism to Jesus Christ and him crucified? Was not he, who by his wisdom illumined, and by his power saved a dark and wicked world—was not he who has left us such a precious legacy of divine truth, and whose blood has wonders for eighteen hundred years—was not he above ordinary humanity? Blessed Jesus, immortal child of God! For the world he lived and died. May the world appreciate him and follow his precepts!"

If even a hundred of the Brahmists who applauded these sentences are honest men, Brahmism has passed far beyond Theodore Parker, and is near to the kingdom of heaven. The speaker we believe to be sincere, and his bold utterance of such sentiments can hardly fail to prove a powerful aid in overthrowing the already tottering system of idolatry in India.

(For The Missionary Recorder.)

THE SOUL.

I saw a ship—a lonely ship—
They called her the Advance—
So desolate that frozen sea,
I said "she's here by chance."
But no—amid the twilight gloom,
Betokening months of night,
Two dusky forms went shivering past
My weary, wondering sight:
They talked about their ice-bound ship,
About their need of food,
Of fearful sufferings they endured,
But all in patient mood:
"Tis nothing"—so they bravely said—
"If we but reach our goal,
"If we but prove an open sea
"Doth truly flood the pole:
"Tis nothing, so we haply find
"Brave Franklin and his men,
"Or if in science we may add
"Somewhat to human ken!"

And so I found, as I looked abroad,
That life of man on earth
Is a ceaseless round of weighing
What *this* or *that* is worth:
All things are weighed—opinions, time,
Pain, pleasure, motives, gold—
Into these mental scales are tossed
A motley mass untold:
The farmer hopes for golden sheaves,
As he patient tills the soil;
And the merchant puts his shining gain
'Gainst risk and care and toil;
The warrior wears his laurel crown
For fiercest conflict given;
And the martyr dieth joyfully
For God and truth and heaven.

And then I thought "there's a jewel fair,
"Whose worth 'twere well to try;
"To me it seems more precious far
"Than aught beneath the sky."
And so into one scale I put
A living human soul;
And in the other all the gems
E'er found from pole to pole—
They naught availed! no, naught!
So void of worth! so light!
Nor did this spacious globe of ours
Weigh e'en a single mite:
And then I put in heaven—its love,
Its holy, blest employ,
Its sinless beauty, wondrous peace,
And all that makes its joy:
Then next I added hell—its gloom,
Its tears that vainly flow,
Its deep remorse and lone despair,
And all that makes its woe:
Then to these each—these elements
Of deepest pain and pleasure—
A long duration I affixed,
Eternity, its measure:
Eternity! Eternity!
Exponent vast of power,
Whose involutions infinite
Beyond all numbers tower!
I looked—the scales were poised!
Not through the long *forever*
Should I comprehend the priceless worth
Of the soul that dieth never!

武聖

欽命

有治臺示時在同胞祀有採爲間訪好堂律出浙督
 鬼容履見優守兒竭董蓮名私造省城爲久聞禁示總辦
 神誨鳥通孟者經戲物頭各重新塔骨供閩風移嚴督軍
 豈淫裙衢衣亦寡力澗有城潤各中易禁部務
 歆似釵甚冠謂以博奇耗民財以徵錢會
 非茲裝翎煌有識者觀義託大儼淫
 禮世扮頂間舉謂可祈福消災
 聞道是閣披巷廢出會之
 去謂茂執地獄變相
 省不禮照耀與
 垣祥廢耀與
 時猶法與

(For the Missionary Recorder.)

A PROCLAMATION AGAINST CERTAIN IDOLATROUS PRACTICES.

TRANSLATED BY REV. S. F. WOODIN.

TSO; Imperial Commander, Guardian of the Heir Apparent, Member of the Board of War, Viceroy of Fuhkien and Chehkiang Provinces, and Earl of the first rank; issues the following Strict Prohibition:—

The rival societies for getting up processions to parade the idols have from the beginning violated the law and corrupted morals, hence the evil must be stopped without delay. The Viceroy has heard for a long time that in Fuhkien they take pleasure in strange things; some of the people believing in witches, loving to have to do with evil spirits, and constantly exercise themselves in such matters. From the time when I began to reside in Yeuping to the present, I have examined, and found that the Provincial City reverences the temples in which the idols styled the "Five Rulers" are kept; and that some of the people secretly make ribbed frames of various styles [a person being concealed within], falsely calling it worshipping the Military Sage [Kwan-ti], and so build up the temples to the "Five Rulers."

Every summer they make a pretence of performing the "Sonding out to Sea" rites, to get subscriptions, going to every house in the city and suburbs to collect money. The head men of the societies and the managers of the Five Rulers' temples then squander the people's money in superstitious rites, lavishing their means to make a strange show. They say they are performing "the great rites for expelling the deadly demons," while really they act just like children at play. According to their silly talk, they thus pray for happiness and avert calamity. The well-disposed of the people also say that, inasmuch as the thing has gone on for some time, it need not be disturbed.

Moreover, when the societies turn out in procession, they dress in gaudy clothing, as if play-actors; the whole street is bright with flames; and in the strange representations they bring out the infernal regions, and exhibit them on the busy streets. They even go to the extreme of putting on officers' plumes and buttons, in magnificent imitation of ancient scenes; wearing small shoes, petticoat and flowers even, like the secluded ones of the inner apartments. Thus they violate the proprieties, and nullify the laws; by assuming a beautiful appearance,

同治四年二月

初八

右仰通知

日給

疫流行迎賽更甚俾夜作畫舉國
若狂或毀柵以橫行或留城以犯
禁茲當防守戒嚴尤應預為禁斷
合行出示曉諭為此仰屬紳商
軍民人等知悉爾等須知存敬
畏卽災疹所由消事涉矯誣亦神
明所不佑自示之後務將從前私
造塔骨各像迅速燬滅倘敢違禁
存留一經訪拿定卽按律從嚴究
辦其僧道人等毋得托詞神降乩
傳妄言禍福襍祥轉相煽惑其迎
賽一節軍務未竣以前概行停止
如敢故違定將倡首各人立正軍
法各宜凜遵毋違特示

they teach lewdness—making it clear that the custom is grossly evil. As if, indeed, it were possible that the spirits and demons would accept immoral services.

I have heard that last fall, when the cholera was making great ravages in the Provincial City, the processions were more than usually numerous, night was changed to day, and the country almost ran mad. Some would tear down the [ward] gates, and act most basely, even to the leaving of the city gates unclosed [at night], violating the strict orders.

At the present time I am obliged to carefully guard [the Province], and hence there is still more reason why I should strictly forbid these things. I accordingly put out this proclamation, hereby giving notice to all the literati, the traders, soldiers, and people, that all may know. Understand that by hearty reverence calamity will be removed; but if one acts corruptly, the gods will not protect him.

From and after the issuing of this proclamation, you must zealously and speedily burn and destroy the frames of all kinds, which men have secretly contrived and made [for these purposes]. If any dare to oppose this mandate, and leave any of them undestroyed, I will

surely seize the offenders, examine according to the law, and punish them with severity.

Let not the Buddhist and Taoist priests pretend to say that the demons have come down and written [through the mediums] the lying words, that happiness and calamity are dependent upon praying to such [objects], wickedly deluding one another.

The societies for getting up idol processions must wholly cease their matters, while the rebellion is unsubdued; and if they dare still to continue to violate my commands, I will surely take all the head men, and decapitate them.

Let all, without exception, strictly obey this proclamation!

Circulate the above, that all may know!

On the 8th day of the 2d moon of the 4th year of *Tung Chi*. [March 5th, 1865.]

... Isaac Taylor says of Socinianism, "It proves itself to be—what none will listen to—a theory which the poor turn from in contempt! A doctrine that inspires its converts with no zeal! A system that can neither walk nor run, nor stand among competitors. A belief that scatters, not gathers; that desolates, not blesses. A phantom of silence, gloom, emptiness, coldness, despondency."

ROMAN CATHOLIC MISSIONARIES
IN WESTERN TARTARY.

In the year 1844 the papal authority appointed two priests, M. Gabet and M. Huc, to make their way to Lhasa, capital of Thibet and the holy see of the Lamas. The expedition was successfully undertaken, a narrative of which, by M. Huc, was issued from the French press. The following extracts, which have reference to the above mentioned book, are from the "Edinburgh Review," served up in a late volume by Sir John Francis Davis:—

"We have a terrible description in these volumes of Tartar uncleanness, and several of the details on this subject are quite un-presentable. The dogma of the transmigration of souls acts, it seems, with some as a protection to the vermin with which they are infected. The interior of their tents is repulsive and almost insupportable to those unaccustomed to the odours that prevail there. Dirty as the Chinese may be, their northern neighbours far exceed them; the former at least have taken it upon themselves to settle the question, by calling the latter Chow Ta-tsze, 'stinking Tartars,' as systematically as they call Europeans 'foreign devils.' This clever and indefatigable, but not too scrupulous race, have nearly displaced the Manchows in their original country to the north-east of the Great Wall, and almost as far as the river Saghalien. The Chinese are the men of business and shopkeepers in all towns, and have very little mercy on the comparatively honest and simple Tartars. It is impossible to help laughing at the stories of their ingenious rascality.

* * "M. Huc explains how Thibet, and even Mongol Tartary, to a considerable extent, is a nation of Lamas. He says he may venture to assert that in Mongolia they form at least a third of the whole population. In almost every family, with the exception of the eldest son, who remains 'homme noir' (term for the laity, who wear their black hair, while the Lamas shave the whole head,) all the rest of the males are destined to be Lamas. Nothing can be more obvious than the fact that, in China Proper, Buddhism and its temples are in ruins, and the priests left in a starving condition; while, on the other hand, the government gives every encouragement to the Lamas in Tartary. The

double object is said to be thus to impose a check on the growth of the population, and at the same time render that population as little warlike as possible. The remembrance of the ancient power of the Mongols haunts the court of Peking. They were once masters of the empire, and, to diminish the chances of a new invasion, the study is now to weaken them by all possible means.

* * "These volumes contain the most detailed and complete account of the Lamas that we remember ever to have met with; and they confirm, on the authority of these Romish priests themselves, the astonishing resemblance that exists between the external rites and institutions of Buddhism and those of the Church of Rome. Besides celibacy, fasting, and prayers for the dead, there are enshrined relics, holy water, incense, candles in broad day, rosaries of beads counted in praying, worship of saints, processions, and a monastic habit resembling that of the mendicant orders. Although our worthy missionaries call the images of Buddhism *idols*, and the Romish idols *images*, we do not think the distinction is worth much, and therefore may throw in this item with the rest; the more especially as, on the summary principle of *inveniam viam aut faciam* the commandment against idol worship has been thrust bodily out of *their* Decalogue by the Romanists, as may be seen from any copy of the missal. It is remarkable that these very missionaries had an image made for their own adoration, from a European model, at a place on their journey where a huge image of Buddha had just been cast, and sent off to Lhasa. (Vol. 1., p. 41.) Thus the object of their worship was a molten image, the work not only of men's but Pagan hands, employed indifferently for either Buddhism or Romanism. It is at once curious, and an instructive lesson to unprejudiced minds, to observe that M. Huc, while he indulges in pleasantries at the expense of the Buddhists, entirely forgets how applicable his sarcasms are to his own side of the question. After describing an assembly in a college of Lamas, where the explanations given by the priests or professors on certain points of their religion proved as vague and incomprehensible as the thing to be explained, he adds, 'On est, du reste, convaincu que la sublimité d'une doctrine est en raison directe de son obscurité et de son impénétrabilité.' Let us only suppose M. Huc expounding to these Lamas the dogma of transubstantiation, and adding, in testimony of

its truth that St. Ignatius Loyola, with eyesight sharpened by faith, declared he actually saw the farinaceous substance changing itself into flesh.

* * "Our author very naturally endeavours to persuade himself and his readers that by some process of *diablerie* these things have been borrowed from his own Church; but why should we do such violence to the subject, when there is the much easier, more intelligible, and more straightforward course of deriving both from something older than either; and remaining persuaded, as most of us must have been long ago, that the Pagan rites and Pontifex Maximus of the modern Rome represent, in outward fashion, the Paganism and Pontifex Maximus of the ancient? Strange to say, instead of blinking the matter, a sort of parallel has often been studiously preserved and paraded, as when the Pantheon, the temple of 'all the gods,' was consecrated by Pope Boniface to 'all the saints.' Is it necessary for us to compare the annual sprinkling of horses with holy water to the like process at the Circensian games—the costly gifts at Loretto to the like gifts at Delphi—the nuns to the *virgines sanctas* of old Rome—the shrines of 'Maria in triviis' to the like rural shrines of more ancient idols—the flagellants (whose self-discipline Sancho so dexterously mitigated in his own case) to the practice of the priests of Isis?

[From "The Home and Foreign Record."]

THE PRAYER OF FAITH.

The summer of 1865 will not soon be forgotten in the province of Shantung, China. That region suffered at that time a fearful drought. The millet, beans, and brown corn were all nearly ruined, and great numbers of people were thrown into great distress in consequence.

During the prevalence of this drought, the poor heathen were constantly going in procession to the temples to pray for rain. They prayed very earnestly, but still the heavens refused to give rain.

At that time three members of the Baptist Church in Tungchow were living at no great distance thence in the country. Two of them, men of moderate means, lived on their little farms near a market town, twenty miles from the city; the third, a poor woman, lived at a small village five miles from the city. It happened, on one

occasion, that these three Christians had come together for some purpose. As was very natural they talked of the drought. While they were thus talking, one of them said, "We are doing very wrong. These poor people, our neighbours, are constantly praying to false gods for rain. Of course it is all in vain. But we worship the God who can give rain, and who has promised to hear prayer. We ought before this to have met and spent a day in prayer to the living and true God for rain."

The others assented to this Christian's remarks, and it was agreed that the three should meet at the village of the Christian woman to pray for rain.

The day was fixed upon, and at the time specified the two Christian men came from their homes to the house of the Christian woman to fulfill the appointment.

From the house they went out into the principal street of the village, and having collected a crowd about them announced that they were about to pray to the Christian's God for rain, and invited any who would to join them in so doing. At first the majority of the villagers were disposed to do so, but they very soon changed their notion, and on the contrary hooted at the Christians for worshipping the God of the foreigners.

Some eight or ten persons, however, went to see the service. I am sure I do not know where the idea originated, but the Christians chose a service that to us seems very singular. They went up to the top of a mountain at about four in the afternoon, and spent the whole night in fasting and prayer. I think it was at sunset, and at dark there they read the Scriptures and prayed together; at midnight and at daybreak the same; and spent all the intervening time in private prayer. They continued their exercises until about noon the next day, having abstained from food about twenty-four hours.

They then went and took some dinner with Mrs. Hong, the Christian woman, after which one of the Christian men returned home. As Mr. Leang, the second of the Christians, lived too far distant to reach home seasonably, he spent the night in the village.

He started for his home the next morning, and was thoroughly drenched with rain before he could reach it.

The people of the village all believe that

the Christians' God gave the rain in answer to the prayer of these, his followers, and insisted at first upon burning incense to this God, or perhaps securing a theatrical exhibition as an expression of thanks, as they frequently do to their own idols.

The native Christians explained to them that the God of heaven and earth has no occasion for such gifts, while he does desire the obedience and service of grateful and willing hearts; so dissuading them from their method of honouring God.

This conduct on the part of these three Chinese Christians was entirely spontaneous throughout. It was not suggested directly or indirectly by any foreign missionary. No other public prayers for rain were offered by either native Christians or their foreign teachers here or at Chefoo. So far from the foreign teachers suggesting it, they knew nothing of what had transpired till some time afterwards. C. R. M.

THE BROTHERHOOD OF MAN.

Sciences, the classified results of experience, show this statement to be true—that climate, food and habits do produce the variations in the color of the skin, in the form of the skull, in the appearance of the hair, and in the measurement and figure of the stature, as will be illustrated by the following examples:

The hog is not indigenous to America. It was brought over by the Spaniards, at the close of the 15th century and beginning of the 16th. Running wild these animals have lost nearly all resemblance to the domesticated animal, and now resemble the wild boar of France, showing the original oneness of these races. All the varieties of *color* have disappeared, and there appears only the black. The *sparse hair* and bristles have given place to *thick fur* and a *covering* of wool. Their ears are short and erect. Their *skulls* have changed, being now vaulted at the upper part. They have grown enormous tusks, ten or twelve inches in length. Their feet vary, some having toes half a span long, and others, along the Red River, have solid hoofs. Surely this species embraces varieties more dissimilar than the Caucasian and the African.

Cattle in Western Louisiana, within thirty years, without any new stock, have produced a variety in stature, and form, and horns, like the cattle of Abyssinia.

The Guinea-pig is gray in South-America, where it is native and wild, but in Europe, where it has been introduced and tamed, it is marked with brown and black and white spots.

Naturalists have decided that the European

and North American wolves are of the same species. Yet notice the changes wrought by food and climate. The wolf is white in the North, and in elevated regions of both continents. In the temperate latitudes it is gray. In the South, Georgia, Florida and Louisiana, it is black. In Western Missouri it is clouded. And I have thought that this modifying power must be very vital there, for it has produced *clouded, biped* wolves! The wolf in Texas is red. They vary in size, those in the north being much larger than those in the south. Their *skulls* vary greatly. In the north the skulls are much the broader. These extremes are united by intermediate links, making their separation impossible. Surely this species embraces varieties more dissimilar than the Caucasian and the African.

Take the dog family; we are all familiar with their various appearances in skull, and color and size, some having more than a hundred-fold the volume of others, yet they are universally admitted to be of the same species, for the extremes are so linked that there is no place for division. Introduced into America by the Spaniards, they have run wild, and all the varieties peculiar to domestication have disappeared, and they have gone back to the original type or ideal, something very like the wolf;—surely this species embraces varieties more dissimilar than the Caucasian and the African. These facts prove this, that variety of circumstances does produce varieties in the same species, and that these varieties are more or less permanent.

Now let us turn to history and see what light it casts upon this point. Go to that unfortunate gem of the sea where the royal people of the heart suffer and survive, stripped and peeled and starved, and deluged and desolated for centuries. Ireland stands to-day the demonstration of a truth as terrible as her genius has been commanding. A writer in the *Dublin University* gives these facts: In 1641 and 1689, multitudes of the native Irish were driven from Armagh and the south of Down into the mountainous tract extending from the barony of Flours eastward to the sea. On the other side of the kingdom the same race were expelled into Leitrim and Sligo and Mayo. Here they have been exposed to the worst effects of hunger and ignorance—the great brutalizers of man. What are the results? Look at their bodies and read the story of their sufferings. Five feet two inches on an average, bow-legged, abortively-featured, with open, projecting mouths, prominent teeth, exposed gums, high cheek bones, suppressed noses; their clothing a wisp of rags; these specters of a people that were once *wellgrown*, able-bodied and comely, stalk abroad into the daylight of civilization, the annual apparition

of Irish ugliness and Irish want. All over their bodies exposure has hung her advertisements, and nature tries to say, as they skulk and gibber along the highways, these are not my children. These are the offspring of human barbarity. For in other parts of the island, where the comforts of home have sweetened their toil and wiped away their sorrow, the same race furnishes the most perfect specimens of human beauty and vigor, both physical and mental.

As we look over the geography of the earth and study the races that dwell thereon, it is a significant fact that the torrid zone, with its borders, is the exclusive seat of the native blacks, while the cold, temperate zones are the home of the fairer races, and the intermediate countries are inhabited by peoples of intermediate colors.

The dwellers on the Himalaya mountains of India are almost as fair as the Europeans, yet they are the descendants of the almost black Hindoos who went up there from the low countries.

Some of the Arab tribes on the borders of Sahara are as black as the darkest negroes, while their brethren from the same stock on the mountains of Yemen are red-haired, blue-eyed, light-skinned.

The Jews in Northern Europe, by centuries of acclimation, have the fair complexion, and red or brown hair of the people with whom they live. The Jews of Southern Europe, dwelling in their ancient home, have the ancient hue of the nation; while the Jews, long settled in India, have become as black as the population around them. Though God preserves them a peculiar people, yet they cannot resist the agencies of climate and habits.

About a thousand years ago, a branch of the Northern Asiatic stock was driven from the country bordering on the Ural mountains, some into Hungary, and some into Scandinavia. In Hungary, rich and productive, they laid aside their savage customs, and to-day we find the Magyars with fine stature and beautiful, regular European features. Their skulls have changed from the Mongol or pyramidal type to the Caucasian or elliptical type, and they have nearly lost the Tartar shade of complexion. In Scandinavia the Finns, once Lapps—the same Asiatic stock—have partially given up their rude wandering habits, and they are physically and mentally about half way between the Magyars and the Lapps. These three peoples from one stock present marked differences in head and stature. The Magyars are tall and handsome, with Caucasian heads, the Lapps short and uncouth, with Mongol heads.

See how the power of climate and habits to change the type of a race is illustrated by the Turks. About eight centuries ago a tribe or clan of Turks from Central Asia went west-

ward beyond the Black sea and conquered Wallachia and Moldavia, and settled down into steady habits and rose up into partial civilization; and such are the changes in complexion and cranial formation from the Mongol to the Caucasian types that we are now indebted to history for the proof of their original identity.

I need not present further facts, for if argument is worth anything, this must be certain, that climate and habits do mold from one type to another; and it is a law of criminal evidence that any fact that can be explained on the theory of innocence as well as on the theory of guilt goes for nothing. So that the varieties in the human species, being known to be the result of natural causes, cannot be urged as proof of plurality of origin.

And the present differences in the capacity of the skulls of the various races are not so great as they are often pretended to be. Dr. Morton, by a comparison of the capacities of the different types shows these results. The average capacity of the white races is largest, and of the Hottentot and Australian and Peruvian is the smallest, yet the German, the family of greatest capacity, has also specimens of the least volume, and on the other hand, the Peruvians with the minimum average have some specimens almost equal to the largest, so that taking the races as they are, after they have been molded and remolded for centuries, nothing can be argued on their skulls.

And the structure of the hair does not differ more between different races than between different individuals of the same race, or between different samples from the same person.

THE ARAB'S PROOF.

Some years ago a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet denied the God who is the author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sand, called on his God.

Day after day passed, and the Arab never failed, till at last, one evening, the philosopher, when he arose from his knees, asked him with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said solemnly, "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were fading over the lonely desert, "that footprint is not that of man!"

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, MAY, 1867.

ARE PROTESTANT MISSIONS A SUCCESS?

Less than a century ago the conception of missions for the propagation of Christianity among the heathen was regarded as fanatical. The enemies of the truth, and many who were nominally Christian, looked upon it as the conceit of misguided zeal that could only be entertained by the utopian philanthropist. A few decades later, the vast sums expended, and the valuable lives sacrificed in carrying forward missionary operations, were made the occasion of censure and unfriendly criticism. But men who believed missions *de jure divino*, and who were not to be diverted from their purpose of obedience to the will of God,—by their zeal and eloquence in calling forth the liberality of the churches, or by their personal devotement to the cause, soon gave it the presage of success. But the measure of that success cannot be understood from any ordinary table of statistics. We must consider the number and magnitude of obstacles overcome.

In nearly every benighted portion of the world where missionaries attempted to plant the standard of the cross, they were met by the most determined hostility on the part of rulers and people. In numerous instances the question for a long time was, shall the teacher of a foreign religion be allowed to live in our midst? and an act of violence or murder was the terrible answer. The procuring of houses to live in, the erection of chapels, the organization of schools, in fact every advance movement was carried on in the midst of constant peril and in the face of unrelenting opposition. As each idolater was held fast by the entire force of native superstition, the conversion of a single one was a triumph over the whole might of paganism.

It should not be forgotten, moreover, that

much of the labor hitherto performed has been of a preparatory nature. And who will doubt the wisdom of laying a broad and deep foundation for the massive superstructure that is to be erected? Many of the ablest missionaries have been employed as pioneers—the picket-guard of the advancing column. It was for them to penetrate unexplored regions, encounter and subdue difficulties, determine the policy of missions, compile grammars and dictionaries, translate the Scriptures and other valuable works, and to organize all the necessary appliances for carrying on so important a work. Although not immediately producing the fruit desired, much of this labor will not have to be performed again, and the successors of these apostolic men are put in possession of a vast apparatus which in their hands cannot fail to prove formidable against the powers of darkness.

At the Liverpool Conference on Missions held in 1860, Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society, declared: "Considering the amount of work we have abroad, the limited agency we have employed, and the comparatively recent period in which this great work has been accomplished, we have had a measure of success that has far exceeded the sanguine expectations of the fathers and founders of modern Protestant missions." A glance at different portions of the field will give some proper conception of what has been done.

In the West Indies, and various archipelagoes of the Pacific, entire islands have been brought within the pale of Christian civilization, and native churches have become self-supporting and more than independent of foreign aid. These observations are especially true of the Sandwich Islands. During the year 1823 the first native convert was admitted to the Hawaiian church; in 1863 the whole number of accessions reached the sum total of 53,413, and the benevolent contributions of the previous year amounted to \$18,035. There are no avowed pagans now on the Islands; there are as

many true Christians among the inhabitants, in proportion to the amount of population, as there are among the people of America or Great Britain, in the most favored portions of those countries; and the proportional number of educated persons is larger than in any part of Europe or the States. The Madagascar mission has passed through the fires of persecution; but the blood of martyrs has become the seed of the church, and the truth is marching on, as it ever will, for God "maketh the wrath of man to praise him." The missions in Borneo, and the Spice Islands, are believed to be among the most interesting and successful of modern time; while in Java, Amboina, Timor, and Celebes, the hearers of the gospel and members of the churches are numbered by myriads. Among the savage tribes of North America thousands have been reclaimed from a state of barbarism, and six years ago the last two heathen women on the west coast of Greenland were baptized by a Moravian missionary. The writer of this, while west of the great chain of lakes, enjoyed the privilege of preaching to a congregation of educated Indians, in a chapel surrounded by their pleasant homes and highly cultivated farms. On the Australasian continent successful efforts have been made to introduce Christianity among the aborigines, and the power of the gospel to enlighten and elevate a people thought to be lowest in the scale of intelligence, is there being demonstrated. Nor can the attempt to propagate the true faith in China—the home of literature and the arts before the advent of Messiah—be justly pronounced a failure, as nearly 4,000 converts and over 200 native helpers amply prove; and these achievements are realized only about fifteen years after most of the present stations were established, and six years after the capital was occupied by a missionary force. What man of philanthropic heart can contemplate Africa without emotions of gratitude to God? Within the memory of this generation Robert Moffatt plunged into the deserts of that

wide moral waste, and found a race of most degraded and savage men. He learned their language from their own lips; then gave it back to them in written form, and now there are multitudes of those people "who were at first astonished at a letter, and thought it a spirit," who can read the Word of God, the precepts of which they honor and obey. In Western Africa alone portions of the Holy Scriptures and religious tracts have been printed into twenty-five dialects; and from the Gambia to the Gaboon, a distance of 2,000 miles, there is perhaps not a village where the traveller may not find evidences of the beneficent influence of Christianity. With the Christian Republic of Liberia on the west, Natal on the east, and Cape Colony on the south, as points from which light is radiated, and many portions of the continent already dotted with churches and schools, do we not even now behold signs of the fulfillment of the prophetic declaration, "Ethiopia shall soon stretch out her hands unto God?" Are not 200,000 of her sable sons doing this to-day? In India the leaven of our religion has begun to work with irresistible progress. The fearful power of caste is broken, the spell of ancient superstition is being rapidly dissipated. A missionary writing from the country of the Hindus says, "Christianity, Hinduism, and Mohammedanism are now spoken of as the three great religions of India. No intelligent native at this day doubts the possibility and permanence of Christianity in this land." The following remarkable testimony appeared not long since in the "Friend of India," which publication is described as a most unexceptionable witness:

"We do not often notice missionary efforts; and our silence is deliberate. It is time, however, to mention a few plain facts. We are tired of listening to the small results of missionary work. In the midst of the mighty events now passing over Asia, there is no event more wonderful than the progress of the mission power. Within one poor half century the unregarded effort of a few fanatics has become the strongest of social levers. Is it nothing that one entire

race eagerly embraces Christianity, maintains its own pastors, builds its own churches, and, when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens know that they have done all this. Is it nothing that at this very moment, in the jungles of Chota-Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized; that Government, with another wild race to tame, and that race recently in rebellion, can find no civilizers so efficient as Christian missionaries? Is it nothing that among one of the most degraded populations of India 100,000 men have embraced the faith, and do, as far as the human eye can see, live according to it? It has been evident for years to all men with eyes, that the old fabric of Hindooism is breaking up. Who believes in Hindooism? Some few Europeans, but certainly not the Hindoos. Suttee and widow celibacy are abolished. Polygamy is doomed; and what Hindoo, knowing all this, raises a hand? There is no heart left in the creed; and though it may exist for generations, yet, as the corpse of Roman paganism did, its downfall is assured. This has been accomplished by Missionaries, and is not the greatest of their achievements. For years their influence, and that of the class which supports them, has been permeating Indian society. That society is consequently changed utterly. We have not spoken of souls saved, for we are not writing to religious men, who know these things without our guidance. We address those who will only look at the social aspect of the question, and we ask them whether the result does not justify the cost? But the greatest hope of all remains in this: Our schools, among the thousands they turn out, may yet produce a native Apostle. He will ring the knell of Hindooism. We chatter about caste and prejudice, as if Chaitonyo had not flung caste to the winds, and died with 8,000,000 followers. A Christian Chaitonyo, with the clear brain of a Bengalee, the knowledge of the West, and a faith tending to asceticism, would have thousands round his feet. We have ourselves seen 2000 natives losing all their apathy at a song. The power of preaching among such a race has yet to be understood."

The churches have sent forth their agents in obedience to the divine command, "Go, disciple all nations," What results ap-

pear? Let us aggregate them:—scarcely less than 1,300,000 converts; a corps of 20,000 native preachers, catechists, and teachers; an extensive Christian literature created; numerous schools, hospitals, and asylums in active operation; peace and prosperity where once persecution scattered the flock of Christ; the outposts of Zion planted in the very centers of heathenism; the vast fabric of idolatry and superstition trembling to its fall in the land of Vishnu and Siva; our world belted with a zone of light—from continent to continent, from island to island "the songs of the sowers mingle with the songs of the reapers."

Is not this *success*? Is it not *more* than the triumph of human effort? "Not unto us, O Lord, not unto us, but unto thy name give glory."

EDITORIAL ITEMS.

—We cannot engage to supply subscribers with back numbers for any month earlier than April, as the previous editions are already exhausted by the unexpected demand.

—We regret to say that valuable notes sent to us for publication, by Rev. Dr. Martin, of Peking, have not been received, and are probably lost.

—We desire to remind our friends who have expressed their interest in "The Missionary Recorder" that it is still purely an experiment, and that we cannot be held responsible for its continued existence, if the necessary pabulum—in the shape of original contributions—is not provided. "A word to the wise," &c.

—We made a slight mistake in our last in speaking of the price of the "Chinese and Foreign Weekly Times," published at Canton. It is 20 cents per annum or \$1 for 5 copies on white paper, and 10 cents or \$1 for 10 copies on yellow paper.

—Our readers will be gratified to know that several gentlemen at Peking are pro-

paring for our columns notes on the Astronomy of the Chinese.

—We are under obligations to the publishers for a copy of "The Treaty Ports of China and Japan." The typography of this book is excellent, and the binding superior. Compiled and edited by N. B. Dennys; Publishers, Shortrede & Co., Hongkong.

MISSIONARY INTELLIGENCE.

KALGAN.—Rev. Mr. Williams, of the Am. Board, has removed from Tientsin to this place. Rev. J. T. Gulick, who, with his good wife, has resided nearly two years at his lonely station—150 miles north of Peking—is doubtless greatly cheered and encouraged in his work by the accession.

PEKING.—In October last Rev. H. Blodget was absent on a missionary tour of four weeks, twelve days of which time he travelled on horseback without an attendant. He visited Kalgan and Yü-chau, and in the latter place baptized the aged parents of the first convert at Kalgan. He talked to a large number of people, and distributed many books.—The Rev. C. Goodrich, after much effort, has secured a chapel on one of the great streets, and which is the most important point in the city yet occupied by the American Board. The chapel was opened on the 27th of Nov. last, and has been open daily since. Valuable premises, near to those occupied by the brethren of the Am. Board, were recently purchased by Mrs. Bridgman for about \$1000, and presented by her to the mission.—The translation of the New Testament into the Mandarin colloquial is steadily progressing. Romans will soon be ready for the press. Mr. Burns' edition of the Psalms, also in Mandarin colloquial, is expected to be out in May.

TIENTSIN.—Up to February last, about 100 persons had been baptized by Messrs. Hall and Innocent, of the Methodist New Connection mission. This is the result of a remarkable work that commenced some twelve months ago, in the vicinity of Lap-ling-hieu, Shantung province, and situate 140 miles from Tientsin. Rev. Mr. Innocent and family expect soon to remove from Tientsin to that city.—Lyman Dwight,

son of Rev. L. D. and Mrs. C. L. E. Chapin of the North China Mission of the A. B. C. F. M., died on the 2d of Feb., of scarlet fever; aged 3 years, 22 days.

TUNGCHOW.—Rev. C. W. Mateer, of the Am. Presbyterian Mission, writing under date of Feb. 23d, says: "We have felt more than usually encouraged in our work here this winter. Enquirers have been more numerous than formerly, and we have all felt ourselves stirred up to pray and to labor in an especial manner. Many of our native Christians have also been incited to greater diligence than ever before. Even the persistent and determined hostility to us seems to be yielding a little. Mr. Mills is starting in a few days for Tsi-nan foo, and thence to Peking, to sell books and preach. He expects to be absent as much as three months. All parties are in high hopes that Corea is soon to be opened to the gospel."

—Miss Maggie J. Brown embarked at New York, Dec. 11th, on her journey to Tungchow. She comes out as a missionary teacher, and will have a home in the family of her brother-in-law, the Rev. C. W. Mateer.

CHEFOO.—The Rev. E. F. Kingdon, of the English Baptist Mission, expects to leave his station and return to England at once, on account of the state of his health.

WUCHAU.—Rev. D. Hill having removed from Hankow to this city, has rented a small house in which he has service twice a week, while Dr. F. P. Smith gives one day in the week for the dispensing of medicines.

NINGPO.—Rev. Kyng Ling-yiu, a Chinese minister of the gospel, of the Am. Presbyterian mission, departed this life some months ago. He is greatly mourned over by the church at Yu-yiao, not far from Ningpo, of which he was pastor. The deceased, and his wife—also departed—are spoken of by Dr. McCartee in the "Home and Foreign Record" as having been living examples of piety and devoted zeal. They were educated in mission schools at Ningpo.—We regret to learn the death of Mrs. Loomis, the wife of Rev. A. W. Loomis, formerly of the Ningpo mission, but more recently of the mission to the Chinese in California. The health of Mrs. Loomis had been feeble for several years, and she recently visited her na-

tive place in western New York hoping to receive benefit from the change; but it pleased the Lord to take her to himself. She died at Cazenovia, N. Y., Dec. 12, 1866. Mr. Loomis says of her: "Her end was as her life had been, calm, believing, trusting."—Rev. M. J. Knowlton, of the Am. Baptist Missionary Union, in a letter to us dated April 3d, says: You will be pleased to learn that the missionaries at Ningpo are scattering abroad into the interior. One missionary family is located at Fung-hwa, about 40 miles south-west of Ningpo; one missionary is located in a large village about 10 miles south-west of Ningpo, and a missionary family is soon to join him; a missionary family, and two unmarried missionaries are located at Shou-hing, a large *fu* city about 90 miles north-west of Ningpo; at Hangchow, the capital of this province, about 120 miles from Ningpo, there are five missionary families, and several single missionaries residing; at Sion-shau, a district city about 12 miles this side of Hangchow, there is a missionary family residing; and a missionary family is soon to remove from Ningpo, and take up a residence at Chin-hai, at the mouth of the Ningpo river. As an indication that the missionary work here is deepening and extending, a spirit of persecution is being aroused. At Hangchow, evil-disposed persons have attempted to excite a mob to drive out Christians; but the officials, when appealed to, issued a proclamation and quelled the disturbance in its incipency. At King-hwa, a *fu* city about 250 miles west of Ningpo, where the Am. Bap. Mis. Union has a mission, the literary men and officials are opposing the work in a secret way. At Sion-shau, the district magistrate came in person and ejected the missionary family, and beat the native assistant severely. Through the prompt interference of the English Consul ample reparation has been secured, and the missionary has returned to his field. I start this evening for the island of Chusan, a place widely known in connection with the English and Chinese war, where our mission now has two out-stations and a church of over thirty communicants.

Foochow.—The members of the Am. Board Mission have recently had the pleasure of receiving several accessions to the native church.

They have also succeeded in renting a house for chapel purposes in a village near the city of Ing-hok, and another in a pleasantly situated village near the seashore, where the erection of a sanitarium is contemplated.—On the 19th of April last four Chinese youths "graduated" from the Boys' School connected with the Am. M. E. Mission, and under the superintendency of Rev. Dr. Maclay. Public exercises were held in the chapel, consisting of addresses by three of the young men, the formal presentation to them of certificates of character, admonitory remarks from the Superintendent, prayer, and singing. A missionary lady presided at the organ, and a goodly number of foreigners were present. The work of grace in the city of Hok-ch'iang, mentioned in a former number, progresses with increasing interest. Twenty-five baptisms at one time were recently performed by the missionary in charge of the station.

CANTON.—We are pained to announce the death of Mrs. Condit, the wife of Rev. I. M. Condit. She returned to America two years ago, seeking the recovery of her health, but was called to depart this life soon after reaching the shores of her native land. She died at Lima, Ohio, on the 5th of Dec., 1866. "Her end was perfect peace."

JAPAN.—Six Japanese students recently arrived in the United States, and have entered the Monson Academy. They are sent to America by the Prince of Satsuma, one of the most powerful and enlightened of the eighteen princes of Japan. They expect to remain in the U. S. five or six years, pursuing the English language and the branches of a scientific and practical education. They are all connected with the army of the Prince of Satsuma, in which they hold an official rank. A missionary, Rev. S. R. Brown, at the solicitation of the Japanese government, aided in their introduction to the schools of the United States.

.... Two Parsees, disciples of Zoroaster, have recently been converted to Christianity at Bombay, India; and Dr. Wilson writes that the Parsees generally are growing in liberality, and he thinks they will be among the first of the classes of India to accept Christianity.

THE MISSIONARY RECORDER:

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ON NATIVE AGENCY.

RECENTLY an application came to me from Australia, requesting that a Chinese Christian might be sent thither to act as an evangelist to his countrymen. This circumstance revived some thoughts upon the employment of native agency, which, as the subject is of much importance, I venture to lay before your readers, hoping to draw out their thoughts in return.

When pleading the cause of missions in my native land, I encountered persons who, admitting and deploring the paucity of missionaries in China, appeared to have no hope of increasing their numbers considerably, but consoled themselves by saying. "Our hope for China and India must be in raising up a native ministry. It is impossible that these immense countries should ever be evangelised by missionaries from abroad." Now this contains an element of truth. A myriad of missionaries would hardly suffice to make sure that every person in China should have the opportunity of hearing the gospel. We must therefore trust to the self-expanding power of the truth to achieve its own victory. But, in the mean time, by what rule shall we measure the duty of the churches of Christendom in this case? Between the myriad who would not suffice, and the poor hundred now actually sent, where shall the number be found, at which the foreign churches may lawfully stop, and leave the rest of the work to native agents? Evidently in a case like this, where the call for missionaries is practically boundless, limit can only be found in the limited ability of the church itself. If the church universal has indeed exhausted her whole ability in sending these hundred missionaries, her responsibility is satisfied. But the employment of native agents has really no

bearing upon the question whatever. Personal service in Christ's army can never be commuted for a money payment, nor be discharged by proxy. The believers gathered in from among the heathen have their own duties and responsibilities, and we have ours. Neither can by any possibility do those of the other.

Practically, moreover, this notion of employing a native ministry to supply the lack of foreign missionaries is not worth consideration, because that ministry does not exist. An educated, vigorous, self-reliant native ministry, worthy to stand side by side with the foreign missionary band, it will take time to raise. The most sanguine amongst us will count that time by generations rather than by years. The duty of the western churches towards China is a *present* fact, which a future unrealised possibility can hardly permit us to lay aside.

Having set aside this notion of substituting Chinese evangelists for European and American missionaries, as not in accordance with truth and fact, there arises next the question whether, inasmuch as the conversion of China will probably be effected in the end by native effort, the missionaries from abroad should not devote their main strength to raising up a native ministry. This demands careful consideration. It may seem late in the day to raise such a question now, after seventy years of missionary labour by our western societies; but if the question be formally discussed now, it has been practically answered by most missionaries long ago. It would appear to be resolved by general consent to employ native agency to the utmost extent. Among the converts almost, if not quite, every available man with tolerable qualifications has been pressed into the service of the church, while attempts at giving some systematic training to these agents, even to the establishment of collegiate institutions, have

not been wanting. I notice that the Foochow Missionary Directory for 1866 states that of 3142, the total number of Protestant church-members in China, more than two hundred are employed as native agents. This is a fact worthy of notice. The proportion is certainly large. Assuming that these three thousand Christians are equal to the average of Christians in the United States or England or Germany, where will you find in those countries any community of three thousand church-members, out of whom anything like the number of two hundred are set apart to the service of the gospel, and maintained by church funds? As far as I am acquainted with Chinese churches, the large majority of the members are from the poorer classes, deficient in education; and in consistent and enlightened piety they can hardly be considered quite equal to the average of countries which have been christianized for many centuries. When so large a proportion are actually engaged in spiritual labours, it would seem that missionaries cannot be accused of backwardness in the use of this means for spreading the truth.

Many of us have been very slow to baptize, insisting on a long probation, much doctrinal knowledge, and clear evidence of regeneration. At home the call to the ministry is no less seriously scrutinized. Clear evidences of the special qualifications, and of the high standard of piety and zeal required by the sacred office, are demanded. Is it so in China? True, our native assistants are not ordained, and do not administer the sacraments, but many of them are practically "put in trust with the gospel" as preachers and teachers. I have known some native preachers whom I think it would have been better never to have employed at all, and I must confess that having myself helped to introduce two into the work, I regard doing so in the case of one as a decided mistake. Particular instances of failure, however, ought not to lead us to abandon a policy founded on just principles.

It is needful, therefore, to consider what are the principles which should guide us, and what the methods which should be employed, in endeavouring to raise up a native ministry. This is a large inquiry, which, with your permission, I hope to continue in succeeding months; and

I shall be glad if any other missionary will contribute to its discussion.

CHINA, May, 1867.

X.

(For The Missionary Recorder.)

MISSIONARY VISIT TO CH'AO CHOU FOO.

BEFORE giving an account of this visit, a few remarks may be premised regarding Ch'ao Chou Foo. This city is the capital of the department of the same name in the north-eastern corner of Canton province, bordering on Fokien, and contains a population which may be roughly estimated at two or three hundred thousand souls.

About eleven years ago, the Rev. W. C. Burns and two native evangelists, while there on a preaching tour, were arrested. Mr. Burns was sent overland under guard to Canton, where he was delivered up to the British Consul. The native brethren were beaten and imprisoned for a time, because they dared to come with a foreigner to the foo city.

By the Tientsin treaty, Ch'ao Chou Foo was opened to foreign traffic. The inhabitants themselves, however, refused to be bound by treaty stipulations, and for years stubbornly resisted all attempts to carry them into effect. Indeed such was the prejudice and antipathy against foreigners, that the mere rumour of a visit from the British Consul so convulsed the city and neighbourhood that many an intended trip had to be indefinitely postponed. At length, towards the close of 1865, Messrs. Caine and Forrest succeeded in getting an entrance; but after they had got in, such was the hostility of the populace, that the mandarins begged them not to prolong their stay, lest a tumult should break out. Last summer, Mr. Cooper and another gentleman paid an official visit to the place. Their reception was quite a success. They made a leisurely stay, and moved about through the city and neighbourhood. This result was the fruit of years of sustained effort on the part of the British Consul, and was not achieved without much cost, as well as trouble and anxiety to the native authorities. A large body of Chinese soldiers was hired and brought up from other parts of the country for the express purpose of maintaining peace and order,

and crushing any attempt at disturbance on the occasion; so that the sovereign people, being placed under entire control, were for once thoroughly overawed.

The time seemed to have fully come for attempting a visit to Ch'ao Chou Foo, for purely missionary purposes. Accordingly, furnished with a note to the Taotai, kindly given me by the Consul, and having engaged a passenger-boat at Am-pou—a town about 60 li from the foo city—early on the 20th of March last I started on this enterprise. The boatmen were rather timid as to taking such a passenger, but after a little talk were prevailed on to run the risk. Our progress was slow, as wind and current were both against us for most of the way, so that we did not reach our destination until about 4 o'clock in the afternoon. When opposite a pagoda called Kip Tsui Thah, some 20 li from the city by river, I sent a messenger by a short land route with the Consul's despatch to the Taotai, that he might have notice of my coming an hour or two beforehand.

On approaching the place I requested the boatmen to drop anchor at some distance from the shore, that I might be able unobserved to wait the return of my messenger with official instructions. The boatmen, fearing that they might be detained a long time, refused to comply with my wish, and steered right for the river bank. I was thus *volens volens* brought face to face with the people. As things had taken this turn, I had to make up my mind whether, in the event of finding no answer from the Taotai waiting me, I should remain in the boat till I heard from his Excellency; or, waiving ceremony and dispensing with official recognition and protection, should at once land and attempt to enter the city. Neither course was without risk. It was evident that if I stayed where I was my arrival would be the signal for collecting a great concourse, which I could not address to advantage from a boat, amid the noise and bustle of a busy landing. Moreover, past experience had shown that a promiscuous assemblage lining the river bank could scatter to the winds, alike the obligations of the treaty and the power of the mandarins. Hence it seemed to me that by delay in going on shore I might imperil the success of my mission, and endanger my own safety

and that of those with me, besides bringing the mandarins into serious difficulties. My boatmen, too, were getting rather apprehensive, lest I should involve them also in trouble and loss. If, on the other hand, I should disembark immediately on getting to land, and walk straight into the city, it was probable that I could accomplish my object before a crowd could gather, or any formidable opposition be organized. I had the hope that, if once within the walls, I could get a fair hearing from the people, and by God's blessing their prejudices and hostility would in some measure be disarmed, and that they would not be so very difficult to deal with after all.

The latter course seemed the more simple and natural, and so I regarded it as the one marked out for me by Providence. As a British subject without any official connexion, yet claiming right of entrance by my passport, and especially as a Christian missionary coming in the name and service of Him who, while His kingdom is not of this world, is yet Lord of all, I felt glad that my way seemed to be so opened for me. My position, too, would thus be less likely to be misunderstood, and more likely to stand out clearly defined before all classes of the community: moreover, this plan would afford a better test of the public feeling than the other would admit of. The only drawback was that by thus acting I might be regarded as violating official etiquette; but it seemed to me that, under the circumstances, it would be more honoured in the breach than the observance. Such was the decision to which I came, on the hypothesis that I should find no directions from the Taotai waiting me; of course, holding myself ready to adopt any official recommendation.

Committing myself and mission to the gracious care of my Master, as soon as the boat was made fast I stepped on shore. There I heard that my messenger was still detained at the Taotai's *yamen*. Following a young man as guide, I walked up to the city and entered by the east gate. The people, seeing a foreigner suddenly and unexpectedly appearing among them, were fairly taken aback, and quite puzzled. I enjoyed the scene, and could not help smiling at their surprise. Some of them seemed to recognize me, and called out

that I was So-and-so; and on the whole the vein of remark was rather pleasant than otherwise. We passed on through the streets with a wondering crowd at our heels, and after a long walk reached our mission premises. On entering we shut the door behind us, and got a moment's leisure to unite in thanking God for mercies received, and in imploring grace for the future. Forthwith we threw open the gate, and welcomed all comers. We soon had a large gathering, at whose respectful and orderly bearing I was agreeably surprised. They seemed pleased at the confidence shown in them. I explained to them the object for which I had come. By and by a deputy from the Taotai called in official dress. He stated that he had just been at the landing to receive me, but on learning that I had entered the city he came to pay his respects and apologize for delay. After staying a short time he left. As it was getting dark, I requested my visitors to go home and take their rice, and allow me to take mine. I also desired them to return next morning, if they should feel so disposed. They accordingly dispersed; and so ended my first day in Ch'ao Chow Foo.

G. S.

SWATOW, 27th May, 1867.

[To be continued.]

THE USE OF ECLIPSES IN CHINA.

THE following address of one of the Imperial Censors, is translated from the "Peking Gazette," by Rev. Dr. Martin, and kindly forwarded by him for publication in our columns:—

"The Censor Wong Chaukai, on account of an unusual eclipse of the moon, on his knees begs His Majesty to give orders that all the officers of the court shall set themselves to the work of self-examination and reform, with a view to warding off a threatened calamity.

"An eclipse is a matter of course, and may be calculated beforehand; but when attended by some unusual appearance, it may very properly be understood as an omen of evil. Such was the opinion of your Majesty's illustrious ancestor, K'anghe; who says: 'An indifferent prince may take eclipses as a matter of course, but a wise sovereign will, after the example of the ancient emperors, make their occurrence an oc-

casión for impressing a wholesome awe on the minds of his subjects.'

"The sun, as everybody knows, is the emblem of the Emperor, but the moon is the symbol of an Empress. Now, since the two Dowager Empresses began to administer the Government, it is true that great results have been achieved. They have executed justice on traitors in the court, and vanquished the Taiping rebels in the field; and they have sought to elevate to office men of virtue and learning.

"But, on the other hand, the Nienfei rebels have gained strength in the midland provinces; the Mahommedan rebellion in the west is not yet extinguished; famine has followed in the track of war, and in Shense and Kansuh men are feeding on human flesh, while in Kiangsu and Anhwy great floods have overwhelmed the country. In view of these facts it is not easy to decide whether the empire is well or ill governed.

"Now since Heaven has given its warnings, I fear least there be in the court no disposition to heed them. But as Heaven in love to the ruler of men has vouchsafed this admonition, I dare not seal my lips; but reverently beseech the Empresses and the Emperor first to examine themselves, and then to issue orders that the officers of the court no longer give their time to pleasure, but set themselves to cultivate purity of life, that they may ward off the impending evil, and restore prosperity to the empire.

"I know I hazard death in uttering these sentiments, but I do it from motives of fidelity and gratitude. While prostrate at the foot of the throne, I entreat the Empresses and the Emperor to cast their sacred glance on this my humble memorial."

A few days later (5th year, 8th moon, 20th day), His Majesty responds, admitting the facts alleged as ground for the celestial warning, and adds:

"Truly we ought to be penetrated with the deepest awe; and while the court, refraining from pleasure, gives itself day and night to supplication, let all our officers address themselves to the work of reform, with all their might. Respect this."

....The greatest commercial city in the world (London) sends out no mail, and has no postal delivery, on Sunday.

(For The Missionary Recorder.)

THE SWEDISH MISSION, FOO-CHOW.

BY REV. C. C. BALDWIN.

THOUGH this mission was in operation only a few months, a brief notice may be acceptable to the readers of the "Recorder." In the "Mission Cemetery," by Rev. I. W. Wiley, D. D., we have the touching record in a single paragraph, which we here introduce with a few corrections to secure accuracy and completeness of detail.

Early in the year 1850 the Rev. Messrs. Fast and Elgquist, the first missionaries sent out to a foreign land from Sweden by a society formed through the agency of Rev. Mr. Fielsteatt, long a missionary in Smyrna, arrived at Foochow. The history of these young and promising missionaries is brief and melancholy. After much and troublesome negotiation, they obtained the promise of a permanent residence in the neighborhood of the city walls; and in November, only a few months after their arrival, they visited an English vessel at the mouth of the river to obtain the funds necessary to complete the contract. As they were returning in their small boat, they were suddenly attacked by a Chinese piratical craft, filled with armed men, which had put off from one of the villages along the shore. During the encounter Mr. Fast was mortally wounded, and fell from the boat into the river, which was at once his death-bed and his grave. His remains were never recovered. Mr. Elgquist, when his friend had fallen, threw himself into the river, and by diving under the water succeeded in reaching the shore, having received several wounds. For some hours, smarting under his wounds and enduring the intensest mental agony, he wandered on the mountains which skirt the shore of the river, when he finally reached a point of land near to one of the receiving ships, and was discovered and taken on board. One of the pirates, reported to be the leader of the gang, was fatally wounded by a pistol shot from Mr. Fast by which he shortly after died. The neighboring piratical haunt, from which these murderers had put off, was subsequently destroyed by a military expedition dispatched from Foochow. Mr. Elgquist sank under the consequences of the fright-

ful scenes through which he had passed, and in declining health visited Hongkong early in 1851 in the hope that a change of climate and association would restore him to health. This result not having been realized, in 1852 he embarked for Sweden. Thus terminated this first attempt of the Swedes to establish a mission in China.

This brief narrative is eminently suggestive. A new mission, begun at the expense of so much toil and suffering, expires before it is fairly established. There is no array of statistics to prove success. Those young missionaries appeared among us to tarry as it were only for a day. They are remembered by older residents here with deep and tender interest, and their memories sacredly cherished as of heroic pioneers in the work. They had acquired such a knowledge of the English as to be able to use it with much ease and power. Their piety was of the true evangelic stamp, heightened in its pleasing manifestations by their national traits of character and bearing. Mr. Fast's homilies and prayers are specially remembered as full of grace, and breathing a warm, loving spirit.

There was true heroism in the christian resolve which bore those young men onward in their new enterprise. A passage in *unwritten* history on this point is merely alluded to in Newcomb's Cyclopedia of Missions. After living awhile with their missionary friends, Messrs. Fast and Elgquist succeeded in getting foothold in a monastery near the left bank of the Min, between the long and upper bridges. But the prejudices of the priests were soon aroused, and it is believed that the mandarins had a good share of responsibility in the ungenerous treatment endured by the missionaries during their sojourn in the temple. Various efforts were used to compel them to leave; till at length they found themselves beset with thieves, who were dimly seen perched on trees overlooking their lodgings. To protect their persons and property from violence, they resolved to watch in turn during the nights with their pistols at hand. But early one morning, while worn with anxiety and fatigue they both slept, the thieves stole in and noiselessly abstracted a part of their goods.

The design of the great Head of missions

in permitting such an issue of a promising enterprise we may not assume fully to penetrate. There is, however, one high argument which amply suffices to justify His wisdom. It is presented in His word, and couched in the simple word *faith*. This *faith* is one of the great moral forces of God's kingdom on earth. Faith is the watchword of the Church, and the glowing examples of faith are her incentives to action. Wherever the brief, sad history of these young missionaries is known, it arouses an enthusiastic faith in others, which leads to holier resolves and more disinterested efforts in the cause of Christ. The Church feels solemnly bound to make up all losses; and such is the inherent momentum of spiritual forces that in the end they carry her not simply up to, but far beyond the point of her declension or failure.

And there is one other precious thought.—God's kingdom is more than this insignificant earth. It is the vast universe of mind and matter. The death of a missionary is not a waste, but a transfer. He still lives to do good, and aid, in ways not disclosed to human ken, the progress and final triumphs of an indestructible kingdom.

"But why this waste?" Nay, twere wrong
To call it waste. This universe is God's,
And if a transfer He would make
From Earth's domain of sin
To Heaven's wide realm of bliss,
Why call it waste?"

ASTRONOMY OF THE CHINESE.

MR. EDITOR:—

After a meeting in which the question of the originality of the Chinese Astronomy was under discussion, Mr. Wylie, of Shanghai, who was present as a visitor, at my request handed me the following memorandum of remarks made by himself. I take the liberty of sending it to you; and have no doubt it will be acceptable to your readers, as containing the views of one who is known to have given much attention to the subject.

W. A. P. MARTIN.

Peking, April 26th, 1867.

In reply to a question, Mr. Wylie said:—Admitting that the astronomical science of the Chinese had received accretions at various times from the Hindus, the Arabs, and lastly the

European missionaries in the 17th century, traces of all which were to be found in the system now prevalent, yet there was no evidence of any foreign influence prior to the 3rd or 4th centuries of our era. That the stem and characteristic features of their scheme are of native growth, is proved by the fact that we can trace the successive steps by which it has reached its present development. The use of the stile for taking altitudes and the clepsydra for right ascensions are among the earliest records. The metonic and callipic cycles were almost a necessary result of their methods, and form an integral part of the earliest complete systems as we find them recorded in the History of the Han Dynasty. A duodenary division of the ecliptic, and an equatorial zone of 28 constellations are among the institutions that go back into the mist of antiquity. The latter indeed is found in most of the nations of Asia, and the question of origin has lately given rise to much discussion between certain scholars of Europe and America. By Weber and others it has been warmly contended that the zodiac originated in India, whence it was borrowed by the Chinese. Biot especially has written at great length to prove that it is purely of Chinese origin, and passed from them to the Hindus, who have altered and distorted some of its main features, to conceal the source whence derived. The arguments on both sides seem to be inadmissibly extreme; but the facts brought out in the discussion, have gone far towards enabling us to come at a fair conclusion.

The zodiac in question is doubtless one of the earliest institutions of the human race, and was probably well known as a belt of constellations previous to the peopling of the kingdoms of the east. So far we find a general coincidence throughout, in Arabia, Persia, India, Siam, Tibet, Mongolia, Japan and China. Beyond this the zodiac differs materially in China and the immediately dependent nations, with regard to its character and application. While it has been employed by them in a purely astronomical capacity, and forms the basis of a series of meridian stars, which have been used as the framework of Chinese astronomy from the earliest period to the present day; in India on the other hand the original zodiac has degenerated into a mere astrological tableau, while a supplement-

any division of the ecliptic into 27 equal portions, named after so many of the zodiacal constellations, has supplanted the old zodiac for all astronomical purposes.

The assertion that the Chinese have borrowed their astronomy from India stands with a very ill grace in view of the facts. On the one hand we find the Hindus at a comparatively late date (8th century) in possession of a series of formulae, obviously Greek in their origin, while they have ever shown themselves incompetent to make an observation, or a single advance in the career of improvement. Neither is there a single authentic record of any instrument or the discovery of any fact of importance in their ancient literature.

The Chinese, on the other hand, unshackled by any great amount of imagination, have been diligent observers from the beginning, and can render an account of the various stages by which their science has reached its present state. Whatever be the merit of their astronomy as it now stands, we know at least how much to give them credit for; but we find it extremely difficult to deal with a people who tell us that their astronomy has been revealed to them by the divine powers, who can show no antecedents, who declare they have attained perfection, and resolutely refuse to move a step towards a higher development.

(For the *Missionary Recorder*.)

PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.

BY A STUDENT.

[Continued from last month.]

If memory serves me rightly, I remarked, in the first part of my notice of the work before us, that the addition or abstraction of a dot or a stroke in a Chinese character made a world of difference. This was sufficiently apparent in the characters 上 畫 and 下 畫, which Mr. Edkins had rendered *forenoon* and *afternoon*. The addition of one stroke to the character 書, *chou*, converted it into a *hua*, and the meaning, instead of being that given in the book, was really *upper* and *lower stroke*, if the characters could be said to be possessed of any meaning at all. I propose now to cull a few

more sentences from the work of Mr. Edkins, and bring my remarks to a close in the present number, in order that we may take Mr. Lobscheid's "Select Phrases and Reading Lessons in the Canton Dialect" in hand in the next issue.

On page 33 (of "Progressive Lessons"), we have an illustration of the influence which the omission of a dot exerts over a sentence, though in this case it does not pervert the meaning to such an extent as it does in some instances.—The character 折, *ché*, composed of a hand and a catty, means to bend or break asunder. The addition of a dot—by a dot must be understood this, 丿—converts the latter half of the character into *ch'ih*, to reprimand, and the character in its entirety becomes *ch'ai*, which means to pull down. It is therefore an error on the part of Mr. Edkins to render the sentence (p. 33), 這個總要折了, by *this must be pulled down*, as the last character but one requires a slight alteration in it in order to convert it into *ch'ai*, which is the character we require here. There is some slight difference, though it does not appear to be recognised to its full extent, between breaking a thing in two and pulling it down altogether; and there is also some difference between 斤, *chin*, a catty, and 斥, *ch'ih*, to censure.

Not only is the Chinese at fault in the work of Mr. Edkins, but his English is at times somewhat odd and inexplicable. As I am bound to prove the truth of any assertion I make, I will select a sentence or two in support of myself. In Lesson 38 (p. 35), the method of catching wild elephants is given, which is exceedingly instructive. The English is good until we come to page 36, and there we have a sentence which I should imagine could not have been read over twice, or it would never have adorned the page. Were I to quote it alone, I might be accused of injustice. I will therefore take the two preceding sentences with it, in order that full justice may be done. After telling us that the natives dig a pit and cover it over with mats, which are again covered over with earth, so as to deceive the elephant, Mr. Edkins proceeds to say: *several hundred men beat gongs and drums, and fire guns—they drive the elephant past and they fall in*. Now there can be no

question here as to who the parties are that fall in; and it strikes one forcibly that the result obtained is hardly commensurate with the trouble taken. The conjunction *and* couples the last *they* with the first *they* (alluding to the men), and hence it must be the men who suffer the penalty of their own treachery, and fall into the pit in lieu of the elephant. I think we must refuse to allow any plea to be advanced to excuse carelessness of such a nature.

It may be considered unfair by some to enter into too minute a criticism of a book printed in China; but I hold that there is sufficient justification for this course in the case of the work under notice, inasmuch as it is so small that it would have occupied but two or three days to correct it, when it was first printed, and its blemishes might have been rectified by a page of errata. The work of Dr. Legge, of a more gigantic nature, is printed with wonderful accuracy. Surely we may expect a work of a smaller kind, and which is specially designed for beginners, to be printed as accurately, if not more so.

In the Peking dialect it is, I fancy, not orthodox to say 鞋子, *sieh tzu*, for shoes. We usually omit the 子, *tzü*, after 鞋, *sieh*, employing it only in connection with 靴, *hsüeh*, when we require to represent the long boots worn by the Chinese, as 靴子, *hsüeh tzu*.—The sentence on page 7 would sound much better were it written 七雙鞋, instead of 七雙鞋子, *seven pairs of shoes*. Mr. Edkins also writes 盆子 and 瓶子 on page 79, which are likewise open to some slight objection. It is rarely that one hears a Chinese call a basin a *p'en-tzu*, or a bottle a *p'ing-tzu*; he generally calls the first a (盆) *p'en*, and the second a (瓶) *p'ing*.

There is some difference between a fork and a bodkin or ornament used by a woman for her back hair. Mr. Edkins does not appear to be alive to this fact, as he gives us on page 79 銀子, *c'ha tsü*, as the Chinese for *fork*. In the first place, the character 銀 is oftener sounded *ch'ai* than *ch'u*; in the second, it does not require the addition of 子, *tzü*; and in the third place, a *fork* does not require any *gold*

at the side of it. It is usually written 叉子, *ch'a tzu*.

The character employed by Mr. Edkins to represent *to guild* does not appear to be the correct one. In Mandarin it is usual to say *tu chin*, and to use the characters 鍍金. Mr. Edkins, however, calls it *t'u kin*, preferring the characters 塗金 (p. 46.) Now 塗, *t'u*, means *to daub* rather than *to guild*, and hence I think I may reasonably infer that I am well supported when I assert that the character 鍍, *tu*, is the more correct one to represent *to guild* than the one employed in "Progressive Lessons."

Students are generally under the impression, which is by no means an erroneous one, that 蚊帳 *wên chang*, interpreted into English, means *mosquito curtains*; but Mr. Edkins seems to be unwilling to admit this, as he somewhat ironically tells us on p. 86 that the characters mentioned mean mosquito nets. We cannot of course doubt a fact of this nature. Our mosquito curtains are nets to a great, nay an unpleasant, extent, as a mosquito finds it much more difficult to make his exit than his ingress; but still for all that it would be much better to tell the student at once that *wên chang* means *mosquito curtains*. He will find out quite soon enough that his curtains act in a great measure the part of a net.

A *stone* in lieu of an *insect* alters a character very materially. Let us illustrate this. On p. 75 we find 礪殼 *li c'hiau*, oyster shells. Seeing that the first character has no relationship to an oyster, but means a *grinding stone*, it will readily be perceptible to what extent the substitution of a *stone* in place of an *insect* influences the meaning. The second character, under the treatment of Mr. Edkins, is put in full possession of the Peking flavour. We usually in our ignorance—I do not mean to embrace too many in this assertion—read it *k'o*; but in the work before us it is, under a new orthography, written *c'hiau*. It is singular that we are only now and again favoured with the northern pronunciation. Why should we in one place have *li* and *k'ieuen*, which are unmistakably Nanking sounds, and in another place *c'hiau*, which is (or is not) the sound according to the Peking dialect?

Let us notice now a discrepancy in the meaning of a character which occurs in two different places. On p. 56 we find that 簿子 is rendered *on the books*, and yet we are told a little further on (p. 63) that 簿 means *thin*. In one place Mr. Edkins gives us *pu* as the sound, and in the other *pauh*. Which are we to believe is the correct sound? It would be somewhat puzzling to a beginner; but I think we can surmount the difficulty. On p. 56 Mr. Edkins intended to have written 簿子 *pu tzu*, but somehow or other he omitted to do so. Now there is a vast difference between 簿 *pu*, and 薄 *po*: one means *on the books*, and the other means *thin*. The substitution of *bamboo* in the place of *grass* contributes to form the difference indicated.

The student, if he stumbles across 木耳 *mu urh*, will feel himself greatly edified when he learns that it is *wood ear*. He will be at a loss to conceive what wood ear is, and it will only occur to him after much reflection that *fungus* is meant. Were one permitted to translate Chinese in this very literal way, its accomplishment would not be a question of very much time. The difficulty that we generally find obstructing our path would be considerably alleviated.

Obliquely on p. 60 we are told is 蹠彎兒 *kuai wan ri*. The first character is not *kuai* at all, but *kuai*, and hence has no business here: the second requires the addition of some water at the side to make it effective. It is impossible to surmise which *kuai* Mr. Edkins intends to select, and hence it is somewhat premature to condemn him. There is one thing pretty certain, and that is that the three characters used above have not the meaning of *obliquely* attached to them. We can but conjecture which *kuai wan urh* should appear in the stead of that used in the book before us, and this I will endeavour to find out. When we speak of *turning the corner* in Mandarin we usually say *kuai wan urh*, and this we write 拐灣兒. These characters may mean *obliquely* in one sense, but they are oftener used as I have represented them here. Some Chinese will not allow that there is a character answering to *kuai*. They allege generally that it is properly *chuan-wan-*

urh, and not *kuai-wan-urh*. If any *kuai* is right, however, it is the one I have given above, and not the 蹠 *kuai* of Mr. Edkins.

The rendering of 串通 *ch'uen tung* on p. 31 is calculated to mislead one, and is open to much objection. *Secretly inform*, the meaning given by Mr. Edkins, is at direct variance with the orthodox one. The first character almost explains itself. From the fact of two mouths being connected together we may very readily draw the conclusion that the meaning is *joined together*, or something closely approximating to it. There is no *secretly* at all in 串 *ch'uan*, though of course the meaning is implied in the character, inasmuch as it means *joined together for illicit purposes*, which necessarily entails secrecy. 通 *tung*, which is rendered by *inform*, hardly acquires this meaning unless in combination with 知 *chih*. It usually means to penetrate, but may here be rendered *inter-course with*. Our analysis now affords us some glimpse of the true meaning of 串通. We have merely to unite the meanings given, and we have something like *in league with*, which I believe is the proper interpretation; and which, I may remark, materially differs from that given by Mr. Edkins.

It occurs to me that a Chinaman would be at a loss to understand a foreigner, if the latter, when desirous to select some article at a shop, were to make use of the character 別 *pieh*, to express his wishes. If 別 *pieh* means *to select* at all, and that is open to doubt, it is not used colloquially in this sense. It is out of place, therefore, in the work of Mr. Edkins.—The sentence in which it occurs will be found on page 50, and is the following 這石頭人叫做回回別寶 *che shih l'eu jen chiau tao hwei hwei pieh 'pau*, *this stone man is called the Muhometan selecting precious stones*. The rendering here given is surely calculated to embarrass the student, as he will of course conclude that 別 *pieh* at all times means *to select*, and he will console himself that he has acquired the Chinese of an important and useful word. We are generally led to believe that 別 *pieh* means *to distribute*, but it cannot mean this here, as Mr. Edkins can never have erred so widely from the mark as this. It would be far pleasanter *to select* precious stones than *to distribute* them.

[To be continued.]

A VISIT TO MONGOLIA.

WE transfer to our columns—as follows—a part of an interesting letter from the wife of the Rev. J. T. Gulick, published last year in the "Missionary Herald."

We started from Chang-kin-ken, August 9. For fifteen or twenty miles we were continually ascending, and sometimes up hills so steep that we were obliged to walk, as two horses could not, without much difficulty, draw us up. The scenery was grand and varied. On one hand the deep ravine, on the other the dizzy mountain heights; the huge stones of some standing out in all kinds of fantastic forms, as if ready to roll down upon us, the more gentle slopes of others covered with scanty vegetation.

About fifteen miles from Chang-kin-ken, on the highest ridge of a mountain range, standing on the great wall, we feasted upon scenery far surpassing in grandeur and beauty anything I had before beheld. On the right and on the left were fertile valleys, interspersed with refreshing streams, and many ranges of low hills, some barren and rugged, some covered with varied cornfields, the cultivators and fields alike ready for the harvest. Beyond, hill above hill, mountain above mountain arose to view, till mountain and sky appeared so to blend that it was difficult to distinguish the one from the other.

After we had traveled about thirty miles we came to Mongol habitations. There, Mr. Gulick bought a good horse for about £2, and we sent the cart back, and performed the rest of our journey with our horse and donkey only, and without a guide. I had made large saddle bags, in which we carried our bedding and the few things we needed. On Saturday we took the wrong road, and did not find out our mistake till about sunset, when we came in sight of a Mongol temple and several Mongol tents. We begged a night's lodging of the priests, who treated us very kindly, and did all they could to make us comfortable. We spent the Sabbath there, and on Monday morning one of them conducted us to the right road.

Although the country appeared to us thinly populated, the wellworn roads, in all directions, show that there must be a great deal of traffic. On one day we passed fourteen or fifteen trains of bullock carts, laden with soda and other things, each train having about one hundred or more carts.

For the next two days of our journey, we managed to keep the right road, with the help of the friendly Mongols, of whom we frequently inquired the way. Much we enjoyed traveling over those vast pasture lands, often amidst beautiful flowers, reminding me of dear

old England. There were the pretty blue and white campanula, the forget-me-not, wild thyme, mint, the brilliant blue larkspur, dandelions, thistles, buttercups, and many other flowers, scattered with profusion all around. We passed many Mongol huts or tents, and large droves of horses, camels, cattle and sheep, but often traveled many miles without seeing a human being, the country here is so thinly inhabited.

You may be surprised that we dared to venture alone in that way, and were not afraid of robbers. There was no cause for fear amongst the honest Mongols. The very way in which they live, in huts far apart, without the least protection, shows the confidence they have in each other. In a lonely spot we saw three men's heads, in wooden frames on the tops of poles. These, we were afterwards told, belonged to some *Chinamen*, who were beheaded for committing a robbery in that place. Near Tolonnor we saw two more *Chinamen's* heads, which had been cut off for the same reason.

August 17th, we arrived at Lama Miau, (Buddhist Temple,) or Tolonnor. This is a place of some commercial importance, situated about two degrees north of Peking. The trade is carried on almost exclusively by the Chinese; no Mongols living in the Chinese town.

The large temples from which the place derives its name, are situated on elevated ground, about half a mile from the town. There are two main buildings, more than one-fourth of a mile apart, each surrounded by several hundred priests' residences, and smaller temples. These Buddhist temples of Mongolia are like the monasteries of olden time, the chief seats of learning, and preservers of the literature of the country. The priests, like those of the Romish Church, take a vow of celibacy, and there is much also in their mode of worship which reminded me of what I have heard and read of the Romish ceremonies. We went to the principal temple at their worshiping time. There were about fifty men and boys in long yellow surplices, made just after the fashion of clergymen's white ones. These were seated in two long rows, facing each other. The eldest sat nearest to the "altar," above which was an image of a goddess;—not of the Virgin Mary, but I dare say it was as much like her as many of the images of her. On the altar table there were fruits and cakes, and a pot of burning incense. At the head of the two long rows of priests and choristers were two large vacant chairs, or thrones, on one of which was a hat and surplice, like those worn by the priests, and before it a table, with millet and other things upon it. I suppose these must have been to feed the soul of the departed priest while in

purgatory. Near the chair sat an aged, grey-haired priest, who conducted the ceremonies. He also had a table before him with millet on it, which at intervals he solemnly sprinkled towards the vacant chair. He started a chant in a low bass voice, the others gradually joined in, and soon, from a low deep murmur, their voices rose to a cheerful song, which in its turn gently died away, though in time and tune they kept harmoniously together. The effect was grand. Between the chants, or prayers, were the beating of drums, the ringing of a bell, the blowing of trumpets, and occasionally a long, deep, mellow blast from two large horns, each ten or twelve feet long.

In the midst of one of their prayers, a priest, bearing a chalice of holy water, sprinkled a few drops towards each one as he passed. Some reverently held out one hand to catch a drop, and then put it to their lips. At a given signal they all put down their musical instruments, and arose and put on their hats. Thus clad in hat and surplice, they presented an imposing scene. Their hats are made of yellow velvet, with a feathery-like row of wool at the top. There was one thing which struck me,—the very apparent heartlessness with which they went through the whole service. And no wonder. All their chants and prayers are in an unknown tongue, the Latin of the Buddhists, probably Sanscrit.

The Mongols are much more attached to their religion than the Chinese. All the education they receive is from the Buddhist priests, who, we are told, instruct a great number of youths at the temples. The women are left untaught as far as book learning is concerned, but they do not live in the artificial way that the Chinese women do. They assist their parents or husbands to tend the flocks and herds, milk the cows and prepare the food; they often roam about, poorly clad and generally barefooted, but with faces beaming with health, content, and good nature. Those whom we met were neither bold nor affectedly shy, like the generality of Chinese women. They nearly always invited us into their houses to rest and partake of some refreshments, as did also the men.

The Mongols all live in a very simple way. Their flocks and herds furnish nearly all they need—food, winter clothing, fuel, bedding, and even the walls and roofs of their houses. The milk they use in a variety of ways—fresh, boiled, sweet, curdled, made into cheeses of different kinds, and cakes, made by drying it over a slow fire. They also make very nice cream cakes in this way. Milk and meat are their principal articles of food. They also use flour and millet, which they obtain from the Chinese in exchange for the products of their flocks and herds. Their summer clothing is

obtained from the Chinese or Russians, in the same way. Their winter clothing is of sheepskins, dried with the wool upon them.

The only thing I have heard of their manufacturing is a coarse kind of felt, which they make into mats and coverings for their houses. Even their wooden drinking cups, cooking utensils, &c., are all either Chinese or Russian. We have been told there are a few Mongols in the eastern part of Mongolia who cultivate the soil; the rest are entirely a pastoral people. They are not a wandering people like the Arabs, but live from year to year on the same spot. As they always settle in small communities, near water, they have sufficient pasturage for their cattle without going any great distance from their homes.

They seem as yet to be comparatively free from the proud, the deceitful, and the money-loving spirit, which so strongly marks the Chinaman. It is surprising that they have not been more corrupted by their intercourse with the Chinese, great numbers of whom traverse the country, far and near, for purposes of trade.

Their language is much better adapted for the rapid diffusion of knowledge than that of the Chinese. From east to west, a distance of more than forty-five degrees, from Manchuria to Independent Tartary, the same *dialect* is spoken, at least so we believe, from information given us by travelers and others. It is possible it may also be spoken in Independent Tartary, of whose language and habits I should much like some information. It is probable that the dialect of the southern Mongols, living on the borders of Thibet, India and Caboul, may differ from the rest, but we have been told that those who have settled in Russia, called the Buriats, still retain the same language, and primitive mode of life.

Their written language is, we are told, very easy. Instead of being burdened with so vast a number of symbols as to require a life-time of hard study to acquire it, like the Chinese, they have an alphabet with which they write the spoken language.

Living in small communities, far removed from the contaminating vices of a city life, engaged in employments that give much time for quiet meditation, and surrounded by the beauties of nature, they have much, I think, to prepare their minds for the reception of the gospel. It might appear to some that the ignorance of the people, as compared with the Chinese, would make them less ready to receive Christian truth. But the experience of missionaries in different parts of the world should lead us to expect a different result. The spread of the gospel amongst the unlettered people of Burmah, of the Sandwich Islands, of Madagascar, &c., has usually been much more rapid than amongst the more cultivated races of Eu-

dia and China. The superstitions of the Mongols are not entrenched behind a massive literature, like those of the Chinese, nor are their hearts lifted up with literary pride.

They are, as might be expected, a much more religious people than the Chinese. Although they themselves live in poor, small huts, enjoying only the bare necessities of life, their temples are more handsome and better kept, and their priests better provided for than those of their richer neighbors, the Chinese. They do not think it too much to go one hundred or two hundred miles to worship at their temples. What might we not hope from such a people, if brought to a knowledge of the truth and led by the Spirit of God?

In all this vast and interesting country of Mongolia there has not been, and is not, one messenger of Christ. Some years ago, two missionaries, belonging to the London Missionary Society, resided for some years in the south-eastern part of Russia, laboring among the Buriats: but at the time of the Crimean war they returned to England. They translated the whole of the Bible. This will be a valuable help for future missionaries, but in its present state we do not like to distribute it, the name of Buddha being used, we are told, for God.

I think the day is not far distant, when the whole of Mongolia will be open to Christian missionaries. Some parts are, already, for there are thirty or forty Russian traders residing in one of the principal cities, and there is nothing to prevent foreigners entering either from the Russian or Chinese frontier.

.... The volcano of Mauna Loa, on the island of Hawaii, has recently been the scene of a huge irruption, surpassing any of which there is record:—"A new crater opened near the summit of the mountain, at an elevation of 10,000 feet, and for three days a flood of lava was poured down the north-eastern slope. The irruption then ceased, and all was quiet for 86 hours. Another crater then opened on the eastern slope and burst up vertically, sending a column of incandescent fusia 1,000 feet high into the air. This fire jet was about 100 feet in diameter, and was sustained for 20 days and nights, varying in height from 100 feet to 1,000 feet. The disgorgement from the mountain side was often with terrific explosion, which shook the hill, and detonations which were heard for 40 miles."

.... An English writer asserts that the use of tea, with insufficient food, leads to a craving for stimulants. He accounts in this way for the opium eating of the Chinese.

SOWING IN HOPE.

BY CAROLINE A. BRIGGS.

My words are poor and weak, I said; they pass
Like summer wind above the summer grass.

To utter them seems idle and in vain,
I cannot hope to gather them again.

How know I that one link of sin is broke
For any word that I have writ or spoke?

And yet, impelled by some deep, inward voice,
I must work on—I have no other choice.

But oh! my words are poor and weak, I said:
The truth is quick; the utterance cold and dead.

Nay, say not so, he answered; sow thy seed
Unquestioning; God knoweth there is need.

For every grain of truth in weakness sown,
He watcheth over, who protects His own.

Though buried long, it shall spring up at length,
And shake like Lebanon its fruitful strength.

He said, and left me; while I pondered o'er
The old time truths so often heard before.

And while I pondered, unawares there stole
A strange, sweet, subtle strength through all my soul.

I rose and went my way; and asked no more
If word of mine had any fruit in store.

Content to drop my patient seed, although
My hands should never gather where they strew;

Leaving the harvest, be it great or small,
In His dear keeping who is Lord of all!

.... A petition to Congress for the prohibition of Coolie immigration is circulating in California. The petition sets forth that about 100,000 of these Asiatics are already in the country, that they are to be extensively introduced as laborers, unless legally excluded, and will in a few years be counted by millions; that they are degraded in all their habits, irreclaimable idolaters, and incapable of self-government; and as they cannot be excluded from the suffrage they will become a dangerous political element.

.... It is announced in a foreign journal that the largest Sunday school in the world is at Stockport, near Manchester, England. It was first formed in 1784, and now consists of 5,000 scholars and over 800 teachers. Besides instruction in the Holy Scriptures, writing and other elementary studies are taught.

.... The Pope is printing at the Propaganda a fac-simile of the famous manuscript of the Greek Bible of the Vatican, which is more ancient than that of Mount Sinai. The fac-simile is to be complete with the Bible of Tischendorf, and the holy father intends to send it to the Paris exhibition.

THE MISSIONARY RECORDER

FOOCHOW, CHINA, JUNE, 1867.

MISSIONS IN CHINA.

UNDER the above heading, the "China Mail" of May 1st gives some extracts from a recent letter of Rev. Dr. Legge, published in connection with the Annual Report of the Morrison Education Society, and proceeds to comment upon the same, in the course of its remarks laying down some propositions in regard to mission work in China, on which it expressly invites the opinion of its "missionary contemporary." The editorial is written in a candid and friendly spirit, and as it contains suggestions which all our readers may be glad to peruse, we will quote it at length so far as it refers to the mode of conducting missionary work in China. The "Mail" says:—

"The second paragraph in Dr. Legge's letter which seems to us particularly noteworthy is his expression of opinion regarding the conduct of missions, as compared with the conduct of secular political affairs in China. He says:—'When I compare the conduct and realizations of Missionary labour with what has been done in the civil government of this colony, with the management of military affairs, and with the operations of commerce, I do not hesitate to avow the conviction that the body of Chinese Missionaries have gone about their business with more wisdom and efficiency than any other class of foreigners.' This is a somewhat strong avowal, and is calculated to set one thinking; especially if we consider a sentence which follows it, in which, speaking of what is still lacking in matters of missionary educational effort, the writer says:—'All those things, in fact, arise from the number of our Protestant Missions, and the feebleness of them individually. This characteristic is inseparable from our Protestantism. In itself it is a matter to be regretted in the present; in the long run I believe it will turn out to the furtherance of the great object of Missionary enterprise.'

"The learned Doctor has here struck at the very root of Missionary failure, and we would make a few remarks upon the paragraph just quoted.

"Let us first ask how military and diplomatic affairs in China have been conducted? There is but one reply—in concert. Each nation has co-operated with its fellow, and union has been

the great source of the foreigner's strength in China. The former administration of Hong-kong affords no parallel to the operations of Missionaries in China generally. It may be fully granted that it was worse than any other administration, religious or secular, legal or commercial, in any part of the East. But in considering affairs in China itself, the conviction is irresistibly pressed upon us that the secret of missionary failure, wherever it has been a failure, is that the jealousies between the various sects of the Protestant church are the main source of its weakness. There is one broad principle which may be arrived at by a few very simple propositions, and we shall be glad to learn how far these propositions are endorsed by our missionary contemporary. They are briefly as follows. 1.—That all Protestant missionaries labouring in China hold the same tenets, so far as regards the essentials of religious instruction to the Chinese. 2.—That individual and disjointed effort is far less likely to give satisfactory results, than one general well worked out scheme which would appropriate to each labourer in the field the work for which he is best fitted; which would appropriate funds where most needed and withhold them where less needed. 3.—That it is the duty of every missionary and missionary society to thoroughly sink all individual ideas and beliefs on unimportant matters, if thereby he or it would contribute more effectually to the great work of evangelising China; and 4.—That it is therefore the duty of all missionaries in China to unite in one common society, its directors to have the appointment of members to stations, the organization of schools, the distribution of books, and the control of funds entirely in its hands.

"All very well,' our readers may say, 'but the difficulties are insuperable.' What difficulties? 'Oh, the parent societies at home wouldn't consent.' Then, if they grant our second proposition, and yet refuse to aid in carrying it out, they are not true missionary societies. 'Well but' (some will say) 'missionaries themselves wouldn't like it: The Revd. Mr. So-and-so would not like to be under the orders of the Revd. Mr. So-and-so. Besides the credit of individual labour would be lost.' Very well. If the missionaries would not consent, it is evident that their sole object is not the glory of God and the conversion of China; self has yet a place in their affections; they are not imbued with a real missionary spirit.

"We give these propositions for the consideration of those interested, and shall be glad to learn which, if any, of our propositions are endorsed by the missionary body. If there is any truth in what we say, it is their imperative duty to discuss it. If there is not, we

trust our error will be pointed out to us in the columns of the journal which represents their interests in China."

In regard to the propositions laid down by our contemporary, we have to remark, first, that it is impracticable to unite all the missions in China in one organization.—While the first proposition is undoubtedly true, and there is practical unity among the Protestant missionaries of China in regard to the "essentials of religious instruction to the Chinese," there are yet many things concerning which they differ. While these points of difference do not regard things essential to salvation, they would still be greatly in the way of constituting a common Missionary Society, or of enabling all missionaries and Chinese Christians to unite in one church organization. For instance:—the Episcopalian, believing episcopacy to be the divinely ordained method of church government, could not feel free to unite in an organization which should repudiate that idea; neither could the Baptist, who religiously believes immersion to be the only proper mode of baptism, positively enjoined by Christ upon all believers, conscientiously unite in an organization which should indorse sprinkling, and permit the baptism of infants.

We are prepared to go a step further, and to say that such a fusion is not only impracticable, but undesirable. It could only be secured by the sacrifice of that individuality, that freedom of conscience and of operation, so characteristic of Protestantism.—We would not plead for any characteristic of Protestantism simply because it is such; but is not this one of the chief glories of our Protestant system? Rome, it is true, secures uniformity in her operations; but it is the uniformity of a machine. She quiets opposition, but only by producing stagnation. There are evils, it must be admitted, that arise from the freedom of action secured by Protestantism. There may not be as much present and manifest success as would result from "one general, well worked out scheme" (were that possible); but there is

deep and genuine philosophy in the remark of Dr. Legge, that "in the long run, it will turn out to the furtherance of the great object of missionary enterprise." It is believed by most thinking men at home that the various denominations accomplish more good, and reach the masses of the people better, by their variety of modes and appliances, than could possibly be done by a single organization. An army is all the more efficient because of its divisions of cavalry, infantry, and artillery, its Zouaves, and its sharpshooters. It will be said that, while this is true, the army is made efficient by the direction of an authoritative head. This we cheerfully admit; but there can be but one head in our Protestant system, even the Lord Jesus Christ. The more the different branches of the church get into harmony with Him, the better will they understand His orders, and the less confusion will there be. There are cheering evidences on every hand that the various divisions of the church are thus approaching a substantial unity, which—when fully secured—will be mighty in conquering obstacles and subduing the world to Christ.

Again, we have reason to believe that the objects proposed by our contemporary can be better secured by leaving the natural affinities of different missions, the practical good sense of the various laborers, and their earnest desire for the progress of the work, to work out a substantial unity, than by any attempt to combine in an arbitrary organization men of such different creeds, habits, and ideas, as the body of Protestant missionaries in China. Such an attempt would meet with no better success, we are sure, than Richard Baxter's famous plan for uniting all evangelical denominations; and that, not because missionaries are unwilling to "sink all individual ideas and beliefs on unimportant matters;" nor because "the Rev. Mr. So-and-so would not like to be under the orders of the Rev. Mr. So-and-so;" but because the plan contains in itself the seeds of failure. Our contemporary admits that

it must be a "well worked out scheme," in order to success. Precisely here would be its failure. Such a union, to be successfully carried out, must *grow*, not be *made*. Such, if we mistake not, is the teaching of experience; such, too, the spirit of the age, and the demand of Christian fidelity.

But it is well to inquire, what can be done to promote substantial unity? We will indicate a few steps toward this result, and invite our readers to suggest others. Where there are no marked differences in creed or church organization, two or more missions may be practically united, as has been the case from the first with the American Reformed Dutch Mission and the English Presbyterian Mission at Amoy. They have acted essentially as one mission, and the native churches under their care know no difference between the parent societies. One native ecclesiastical body has been organized, which may be called in English either "Classis" or "Presbytery." For our own part, we do not see why the London Mission might not also be united with them, as Congregational and Presbyterian churches were united in America, under a plan of union.

In other cases, where a visible union is impracticable, much may be done by cultivating a thorough mutual understanding between different missions located at the same point. We think it desirable at the outset, if possible, that the territory to be worked from any given station should be divided among the missions located there. We believe that the whole work could be better accomplished in this way, than by two or three missions establishing stations in one district, while another is left entirely without a laborer. It would be well to make an effort to do this at all the ports, even yet. If in any case it is now impossible, the next best thing would be an agreement between the different missions as to the reception of inquirers, and some general rule of action in regard to the occupancy of new places, which would prevent unpleasant conflict, and secure the more speedy and efficient occupancy of the whole field.

We are glad to testify that, so far as our observation has extended, there is general harmony and good feeling between the representatives of different societies in China. They meet together monthly, and mingle their prayers and praises at the throne of grace. They frequently consult each other, and together lay plans for the progress of Christ's kingdom. And it is universally remarked that the bitterness and alienation which unfortunately exist too frequently between different sects at home are almost, if not entirely, banished from missionary ground.

We cannot agree with our contemporary that the "secret of missionary failure" is to be found in "the jealousies between the various sects of the Protestant Church:"—first, because there has been no failure, and there is therefore no reason for looking for its secret. There are more than 4,000 adult Protestant Christians in China to-day, and probably from 12,000 to 16,000 persons connected with Protestant congregations. In many places the prejudices of the people are to a large extent eradicated, which alone is worth one generation of labor. A large number of schools has been established, some of which have been very successful in raising up faithful native ministers. The Bible has been translated, and with other Christian books widely circulated. Medical missionaries have treated successfully many thousands of cases, alleviated a vast amount of suffering, and done much to conciliate the people. Looking upon all this, and reflecting that it is but preliminary work—a vantage ground obtained for future operations—we pronounce Protestant missions in China by no means a failure.

While denying that Protestant missions are a failure, we may admit that they ought to have been more successful. That they have not is far more owing to the fact that home societies and churches have failed to keep up their respective missions to a point of strength and efficiency, than to jealousies between missions of different denominations.

It is our deliberate opinion that the amount of hinderance produced by the latter cause is so infinitesimal as to be hardly worth taking into account. There have been and are many obstacles to full success, but we cannot enter upon so wide a subject in this article. We commend it to our readers, as a worthy topic for the employment of their pens.

We throw out these remarks solely as our individual opinions. Having opened the subject, we invite our missionary brethren to discuss it freely in our columns; and in the meantime assure our contemporary that we shall be glad to see his views more fully unfolded, and to give them careful consideration.

MISSIONARY INTELLIGENCE.

WUCHANG.—This place, just opposite Hankow on the Yangtse, is the station occupied by Rev. Messrs. Hill and Bryson; not Wuchau, as was inadvertently stated last month.

FOOCHOW.—The English Church Mission and the American Board Mission have each erected a neat and comfortable school-house in the city. The Church Mission has a number of inquirers in the Lò-ngwong district, and all the Missions are cheered with the present encouraging aspect of the work.

TA-KAO.—We are glad to learn that Dr. J. L. Maxwell is meeting with encouragement in his work at this point. Nine men have been received into the church. The hospital is provided with 16 beds, and the Dr. has his hands full of work, being as yet the only Protestant missionary on the island of Formosa.

HONGKONG.—A highly complimentary address, signed by about 240 members of the Hongkong community, has been forwarded to Rev. Dr. Legge, accompanied with the sum of £500 sterling, as a substantial proof of the esteem with which his late fellow-citizens regard him. A testimonial from the Chinese community, in the shape of an engraved silver tablet, worth \$600, is soon to follow.

CANTON.—Dr. J. G. Kerr, recently left for America, with his family, on account of Mrs. Kerr's ill health; she being afflicted with a throat disease requiring a peculiar treatment which could not be given in China. The Dr. hopes to spend two months in England, and then return by way of San Francisco in November of this year.... Rev. J. Chalmers and family sailed for England *via* New York in the ship "Windward," on the 11th of May last.... Rev. Dr. Happer left for America, per "Colorado," May 15th.... Rev. D. Vrooman arrived by the "Colorado," on the 6th of May. We hope he will be reinforced by other laborers, and that the mission of the Am. Board at Canton will be sustained.... A proclamation has been issued at Canton, forbidding the printing of newspapers, by order of the Board of Foreign Affairs at Peking. The reason given for this prohibition is that "foreigners are printing newspapers in which they are repeatedly reviling officials of the Middle Kingdom." This proclamation had the effect of suppressing the Chinese newspaper published by the missionaries, although it has never reviled officials, or any other class of persons. We are happy to learn, however, that the authorities, yielding to representations made by the Consuls, have signified their permission to resume its publication; and that it is still to be issued, under the editorial management of Rev. C. F. Preston.

SINGAPORE.—Dr. J. G. Kerr, in a note dated April 8th, says: "On my way home with my family I stopped here a night with Rev. B. P. Keasberry, an independent missionary, formerly connected with the London Society. He spent four years in America, and has been here about thirty years laboring among the Malays. I spoke of your paper, and he said he would be glad to get it, and he can circulate it among missionaries in the Straits, Birmah and Siam, with whom he is in communication. He has printing and lithographic presses, and prints extensively in English and Malay. He is alone here in his work, and no Protestant society represented."

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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(For The Missionary Recorder.)

ON NATIVE AGENCY.

II.

A correct and faithful history of the rise and progress of the native agency employed by our modern missions, would be highly instructive. The materials for this even in one field, such as China, are widely scattered, and perhaps many features which would be very important for passing a judgment upon the system, have never been committed to paper. In the absence of this, it would be invidious, as well as unsatisfactory, to recount the experience of one man in one or two stations, during a few years of missionary life. I will, therefore, try to describe the origin of this agency in an ideal case.

A new missionary of a new mission arrives in China, and begins to learn the language. In process of time he is able to preach, but at first only with stammering lips and a halting tongue. Probably before he is so far advanced as this, he is haunted by the desire to begin to *do something*. He distributes tracts, he engages a native teacher, and opens a school. At an early period, his knowledge of the language being still immature, he obtains the assistance of a Chinese Christian and opens a preaching hall. With the native brother to explain and support his addresses, he ventures to take his seat on the platform and commence the public preaching of the gospel. It must be admitted that in order to be *doing something* within the first two or three years of one's missionary life, a native assistant is invaluable if not indispensable. By and by a few converts gather around the missionary, mostly poor and illiterate men, but including perhaps one or two with some pretension to scholarship. One or more of these he engages to distribute tracts in the surrounding district, and explain them as well as

they can. Another is made a school-master, another sent to take charge of an out-station. So the native agency grows up and extends. It increases with the increase of the native church, and there seems to be no natural limit to it, except the pecuniary resources of the missionary society.

At first sight this course of procedure seems quite natural and reasonable. The great missionary societies have large funds at their disposal. The converts in China supply many willing, nay eager, applicants for employment. Why not avail oneself of their services for the spread of the gospel? Here is a Chinese enlightened as to the folly and sinfulness of idolatry, himself a worshipper of God, and a believer in Jesus; there surely can be no objection to engaging him to scatter the good seed far and wide among his countrymen. The method appears to have no flaw in it, yet we must agree that everything depends upon *the manner in which it is carried out*. If the choice of agents is based on sound principles, we may expect they will prove a power for good. But if through eagerness to accomplish results speedily, there is a want of care and right principle in the selection of the men, I fear more harm than good will issue from native agency. In a conversation I once had with a missionary of some years' standing, he propounded views which I will endeavour to reproduce, as an illustration of one mode of establishing native agency.

"In christian countries," he said, "there is diffused throughout society a general acquaintance with the facts and doctrines of the Bible, and an intellectual belief in their truth. Thus the people are prepared for the preaching of the gospel. There is already a basis for the preacher to work upon, and so we find the word takes effect upon some unto salvation. So

at first the Jewish dispensation prepared for the Christian Church. In China, dense ignorance encounters us as an almost hopeless barrier. The very words we use are hardly intelligible to our hearers, and the truth fails to lay hold upon them, because they lack the fundamental conceptions which are needful in order to understand it. Here it must be our aim to *enlighten* the people by a wide diffusion of christian ideas. We may not see their conversion, but if we dispel the gross darkness that prevails, and prepare a new generation, which shall be in a better position to receive the truth, we shall not have wrought in vain. Now for this general diffusion of the knowledge of gospel terms, and facts, and doctrines we must have an extensive agency. High christian character, considerable scholarship and ability are of course desirable, but we must not be too scrupulous in our selection of agents. We must take the best men we can get. We may lament their deficiencies. Their labors indeed may not be such as to result in the conversion of souls. But they will spread abroad that elementary knowledge which shall lead to conversions hereafter."

As to the dense ignorance and unsusceptibility of the heathen mind, and the need of some preparatory influences to enable that mind rightly to comprehend the gospel, we need not dispute. But when this need is made a plea for a certain laxness in the employment of native agents, it is time to pause and consider. Is not the kingdom of heaven a spiritual kingdom?—the work of the divine Spirit, creating a heaven-born people, a higher race, distinct from the ignorant and unbelieving world by virtue of an eternal life? This is the message we proclaim to the Chinese. Let us therefore be careful only to propagate the Kingdom according to its own laws. To God we must leave it to prepare our way by His good providence, as He sees most meet. We can never consent to entrust the ministry of His word to unfit persons, nor to employ any but the children of the Kingdom to proclaim the gospel of the Kingdom. Balaam may prophesy, Judas work miracles, Demas preach, and God can use them all for His own glory. But we cannot venture to take the responsibility upon ourselves of introducing any but those

whom we suppose to be truly regenerate men to the ministry of holy things. Here I dissent strongly from the notion of employing "such men as we can get;" and urge the very opposite, viz: be as sure as possible that you employ men who are called of God, or employ none at all. There is no real need to be in a hurry to accomplish a certain amount of work. The opening of the school can be postponed. That out-station need not positively be established this year. God is in no hurry. Every thing can afford to wait rather than that we should violate our principles by committing the gospel of God to worldly hands.

Let there be a Chinese whom you, to the best of your judgment, believe to be called of God to the work of evangelising his countrymen: him employ, if you will. Having the divine call, there will surely be signs of it.—Before you engage him as assistant, he will already be actively employed in seeking the furtherance of the truth. He will want no other authorization than the general command to all Christians, to make him active in his Master's service. Defects of temper and conduct may appear in him, but his consistent behaviour will attest his sincerity. Especially will he be clear from all suspicion of love of money, the prevailing passion of his nation. His knowledge of the Scriptures may be very imperfect, but he will show an appreciation of and love for the *gospel*. He will not be, like some Chinese preachers, mainly occupied in assaulting idolatry; but the fatherhood of God, Christ's redemption from sin, and the promised Spirit, will be chosen and beloved themes of his discourses. Being blessed with such a man in your church, I say employ him if you will. Your doing so only releases him from the necessity of working at a secular employment, and puts all his time and energy at the service of the gospel. It is then a moot point whether his voluntary labours during a part of his time would not be more valuable than his whole service as a paid agent. Everywhere voluntary laborers have a preciousness of their own, and in China, surrounded by those who deem us all from first to last agents of government, and working only for our salaries, the spectacle of unpaid service is particularly desirable. But the special circumstances of each

case would determine which course is best.

On the other hand, when this evidence of a divine call is absent; when the man assents to work at the bidding of the missionary, rather than in obedience to an internal impulse; when the amount of salary is evidently of much importance; then, I say, better dispense with assistance altogether, rather than employ such persons. Laxness of principle here shows in ourselves an undue reliance upon wealth, as employed in the service of the gospel. The silver and the gold are His, and may fitly be consecrated to His service. But if we are secretly letting a part of our confidence rest in the money, will not God see it? Surely it is the disgrace and weakness of the church of the present day, that that which can be bought with gold is so highly esteemed for the advancement of the kingdom. Books and schools, churches, aye, and even the talents of great preachers, and perhaps we may add the services of some native agents, money will command; and so great efforts are made to get money for the sake of these things. Money will procure the material; it will command the service of the intellectual; but can it avail in the spiritual sphere? How it makes one blush to hear the employment of native agents extolled for its *cheapness*! One missionary costs as much as a dozen native agents, therefore multiply native agents!

Missionary work carried on with unsatisfactory assistants is unsound at the root. More than the foreign teacher, the Chinese assistant will be to his hearers the living exemplification of Christianity. They cannot inspect the foreigner very closely, nor understand him thoroughly. But they can pretty well estimate the character of the native evangelist. Such as they see him to be, they will consider a pretty fair specimen of what Christianity does for a man. Unless his conduct exhibits the new divine power of the heaven-born life before their eyes, they will probably listen to preaching for years, and never gain the remotest conception that such a thing as christian life exists, and is possible for men.

Other objections to this laxness there are.—Such a mode of engaging agents introduces a fresh temptation to the Chinese. It is not merely that clever plausible fellows out of em-

ployment think it worth while to try whether a living cannot be got out of Christianity.—More serious than this is the danger of diverting the hearer from sincere inquiries and reflections which might have led to his solid conversion, to a mixed state of mind, in which seeking for the truth is accompanied by a hope of employment.

A free and abundant use of native agency dwarfs, if it does not extinguish, voluntary service. The Christians, being accustomed to see almost every fit person employed by the mission, naturally reason, "if I were fit to do anything, I should be employed too." As probably most of those who would have been active voluntary workers are absorbed in the mission, there is a lack of examples to stimulate the rest. Thus a habit grows up in the church of leaving evangelistic work almost entirely to the missionary and his paid assistants. For every reason therefore, I urge again, let there be no laxness in this matter. Be in no haste to constitute your converts recognised and paid agents of the mission. Better labour alone than take to your side a colleague whose heart is not as yours, but who serves coldly, formally, and for what he can get. Ours is a holy war. The enlistment of mercenaries is not permitted. X.

CHINA, June, 1867.

(For The Missionary Recorder.)

NOTES ON A JOURNEY UP THE RIVER HAN.

BY A. WYLIE, ESQ.

SINCE the ratification of the treaties with European powers, more than twenty years past, our knowledge of the interior of China has been gradually enlarging. Journeys into the country have been extending both in frequency and distance, and much information has been gathered regarding the physical features and the means of locomotion. Many of these journeys have been given to the public in permanent records, and have proved incentives to the more cautious to swell the number of such adventures.

Few of the eighteen provinces have been left unpenetrated; most of the main rivers have been traced hundreds of miles from their embouchures; the principal lakes have been visited; the recent changes in the current of the Yellow River investigated; every city and town

explored for a thousand miles up the Yang-tsze, and many more important places visited, even five hundred miles beyond that.

A rich field of investigation still remains untouched, in the numerous affluents of the latter stream. One of these, the Han, from its length and importance, is almost entitled to rank higher than a secondary river. Indeed, it is so described in the oldest Chinese record. The venerable Shoo having stated that:—"The Kéang and the Han pursued their common course to the sea, as if they were hastening to court," proceeds to tell us afterwards, that—"From P'o-chung (hill), the great Yu surveyed the Yang (the ancient name of the river near its source), which flowing eastward became the Han. Farther east it became the water of Ts'ang-lang; and after passing the three embankments, went on to Ta-pé, south of which it entered the Kéang. Eastward still and whirling on, it formed the marsh of P'angle; and from that its eastern flow was the northern Kéang, as which it entered the sea."

If any confidence is to be placed in the "Tribute Roll of Yu," four thousand years ago the rude inhabitants of the Province of Kingchow might be seen navigating its waters, with their tribute cargoes of "feathers, hair, ivory, and hides; gold, silver and copper; the *ch'ün* tree, wood for bows, cedar and cypress; grindstones, whetstones, arrow-head stones, and cinnabar; the *k'wán* and *loo* bamboos, and the wood of the *hoo* tree; three-ribbed rushes, silken fabrics and pearls." Such we are told was the traffic of ancient times, and although the commodities of commerce may have changed with the exigencies of advancing civilization, yet we may fairly believe that there has been an uninterrupted transit from that time to the present, and that the river craft of to-day, laden with cotton, pottery, and the interchangeable products of the north and south, are but the continuators and antitype of those old-world pioneers.

Now, as of old, the Han rises in a mountainous region in the south of Shen-se province, the source being found at the P'o-chung hill, E. long. 106.25, N. lat. 33.0. With a general easterly course of some 500 miles, it enters the province of Hoo-pih, and passes the city of Kwang-hwa in the prefecture of Seang-yang. From that with a prevailing southward course of about 600 miles more, after two or three sharp bends it reaches Hankow, where it discharges its waters into the Yang-tsze. Through its entire length it drains eight prefectures and a department, in the provinces of Shen-se, Ho-nan and Hoo-pih; and runs past or very near six prefectural, one departmental and twelve district cities.

The Ta-pee, a hill of very moderate size, —better known by the natives as the Kwei-

shan, —which marks the entrance of the Han, is a daring memento of the Herculean, not to say fabulous labours of the ancient hydrographer Yu. The extraordinary assemblage of junks, of all sizes and varieties of build; the sheer masts, the high poops, the round bows, and other distinctive characteristics, marking the vessels from Sze-chuen, Hoo-nan, Seang-yang and other places; with the gay parade of pennants and streamers in fair weather, give an exceedingly picturesque effect to the first two miles from the mouth. Such was the day on which I embarked, towards the middle of October, 1866, in a Seang-yang boat, commodious and in good condition; our party consisting of six, four of whom were natives, and our object the introduction of the Bible among the people.

The water, which at times retains a clear blue tint till it enters the Yang-tsze, had now, in consequence of recent rains, assumed the same appearance as the turbid waters of the latter, which it retained till we were near the city of Keun-chow. There had been a fall in the water for several weeks, it being in places near twenty feet lower than the summer level.

At 蔡甸 Tsae-teen, the first considerable town, which lies on the right bank, twenty miles from Hankow, there is a custom house where every boat passing up or down has to be examined; but on a simple declaration that our object was the circulation of the Christian Scriptures, we received a ticket to pass without the slightest delay. Little more than a day's sail beyond brought us to the city of Han-chuen, where the Seaou-pé hill stands on the opposite bank, famous as being the place mentioned in the "Spring and Autumn Annals," where the troops of Woo crossed the Han, and were drawn up to resist the forces of Tsou. Up to this point, a few hills occur at intervals on the south, but beyond this the country is almost a dead level, till we reach the Ma-leang hill, which we did on the twelfth day of our journey; another spot of historical interest, being the Nuy-fang hill surveyed by Yu in the course of his engineering labours. On the east of Tsao-teen, a watercourse from the Ch'ih-yay lake flows into the Han; and twenty miles higher up, the Yun-kow tang, a much more formidable stream, emerges on the left bank, after a course of nearly two hundred miles, in which it passes the cities of Suy-chow, Tih-gan and Yun-mung. Many of the watercourses marked on the maps were dry when we passed, it being only during the wet season that they retain a supply of water.

Among the more important towns that we visited along the banks, may be named the following, with their successive distances, beginning from Han-chuen:—

繫馬口	Yih-ma kow	.....30 le.
分永嘴	Fun-shway tsuy	.....60 "
脈旺嘴	Ma-wang tsuy	.....30 "
仙桃鎮	Seen-taou chin	.....60 "
彭市河	Pang-she ho	.....52 "
岳口	Yo-kow	.....45 "
黑牛渡	Hih-neu t'oo	.....30 "
張集港	Chang-tselh keang	...30 "
聶家灘	Yē-kea tan	.....75 "
多寶灣	To-paou wan	.....70 "
沙洋鎮	Sha-yang chin	.....30 "

At most of these there is a considerable trade, and the people seem generally in a prosperous condition. Where there is a large boating population, there are usually a number of unruly characters, who require to be cautiously dealt with. As a rule however we found the inhabitants most friendly, and the good feeling was sufficiently dominant to overrule any tendency to tumult.

Just beyond Ma-leang hill, a river leads up to the chow city of King-mun. Two or three hours further sail brought us to the landing place for 石牌 Shih-pae, a large town standing three miles inland from the right bank. Some conspicuous hills soon appear on the same side, known as the 三尖山 San-tseen shan, being the terminus of a range of some tens of miles lying east and west.

At several points along the left bank we found pyramidal brick structures, erected at sharp turns of the river, to resist the force of the current. The face is about an angle of 60 degrees, and probably thirty or forty feet in height; the bricks forming steps up to the top, which is a level terrace. Are these the modern representatives of the 三滄 San she, "three embankments," spoken of in Yu's survey of the Han? The identity appears extremely probable.

In this part of our course we found ourselves daily in contact with barges, laden with barrows of a peculiar construction, having double wheels. These were the execution of a contract for fifteen hundred, to be used as vehicles of transport for the imperial forces acting against the Mohammedans in Shen-se. The principal cargoes bound southward appeared to be cotton grown in the province. The specimens of the crops of this plant that I saw, were miserably poor and stunted, and the produce this year was said to be below the average. The vessels ascending the stream were laden with pottery and miscellaneous

cargoes, including European goods. An inferior slaty anthracite coal is exposed for sale, which comes from some of the hills not far distant.

At the village of 利河口 Le-ho kow on the right, an insignificant stream emerges from an opening between the hills; but in the summer this forms a considerable river, a hundred miles in length, passing several busy towns. As we were against this village, search was being made for the body of a person who had just fallen into the river. Enquiring what method was adopted by the natives for the restoration of life in cases of asphyxia, I was informed that it was customary to suspend the patient head downwards, front to front, with his legs fastened round the neck of a living person, who walked about a mile or two with him in this position, shaking the body, and pressing it against his own.

A range of tolerably lofty hills now appears nearly parallel with the river, about a mile from the right bank, and some low-lying hills on the left, consisting of a coarse red grit stone, which is much used in building about Hankow. The following day we arrived at 流永溝 Sew-shway kow, a busy town standing on the declivity of a rising ground, a range of hills appearing at no great distance to the east.

Most of the next day was spent in E-ching, which stands about a mile and half from the right bank. This was the first walled city we had come to since leaving Han-chuen. The people were very peaceable and friendly.—Ground nuts and tobacco are grown largely in the neighbourhood.

November 1st opened with a thick mist on the river, and soon after passing the first rapid, we stopped at 小河口 Seaou-ho kow, a large village on the right, standing forty feet above the water. Hills now appear all round at a few miles distance, and close in ahead as we approach the prefectural city. Early the next day we were stopped by a head wind at the village of 陸家集 Lüh-kea tselh on the right. At noon on the 3rd we were at 東津灣 Tung-tsin wan, a long straggling town consisting principally of small shopkeepers, but with a tolerably large accumulation of junks. The same day we stopped at 張家灣 Chang-kea wan, a large village at the mouth of the 白河 Pih-ho river, the main branch of which, extending upwards of a hundred miles north into Ho-nan, passes the prefecture of Nau-yang, from which it was at that time navigable for boats of a medium size, and receiving several important affluents, dischar-

ges into the Han. The junks and boats here are very numerous, and at the time we arrived the number was increased by a large accession carrying students for the literary examination, just about to take place in the prefectural city. Having spent Sunday, the 4th, in this neighbourhood, our approach had become rumoured abroad, and on arriving opposite the city the following morning, with the flag of the B. & F. Bible Society flying, hundreds had already collected on the shore to see us.

Opposite the city stands the great commercial town of Fan-ching, about half the size of Hankow, and standing in the same relation to Seang-yang that Hankow does to Woo-chang. The shipping here is very dense. Scarcely had we cast anchor in the middle of the river, when a few boats put off on a tentative adventure. On returning ashore and reporting their reception, the excitement became prodigious. Every small boat was taken up for the service; the daring, the curious and the incredulous crowded the deck, roof and sides of our boat, from morning till dusk at night, with little abatement of the interest for two days, while the ferrymen reaped a golden harvest plying to and fro. Withal we found the people in general very friendly, and little occurred to interrupt the harmony of our intercourse, the demand for our books being almost unparalleled.

Distant from Hankow about four hundred miles by water, the city of Seang-yang is an important fortress, lying at the foot of a tolerably lofty mountain range. The walls are in good repair, and a garrison is stationed there. A peculiar interest attaches to the city, from the notice given of it in Marco Polo, where we learn that it was one of the last cities to succumb to the Yuen Mongols. The passage reads thus in Wright's edition:—"Sa-yan-fu is a considerable city in the province of Manji, having under its jurisdiction twelve wealthy and large towns. It is a place of great commerce and extensive manufactures. The inhabitants burn the bodies of their dead, and are idolaters. They are the subjects of the grand khan, and use his paper currency. Raw silk is there produced in great quantity, and the finest silks, intermixed with gold and woven. Game of all kinds abounds. The place is amply furnished with everything that belongs to a great city, and by its uncommon strength it was enabled to stand a siege of three years; refusing to surrender to the great khan, even after he had obtained possession of the province of Manji. The difficulties experienced in the reduction of it were chiefly occasioned by the army's not being able to approach it, except on the northern side; the others being surrounded with water, by means of which the place continually received supplies, which it was not

in the power of the besiegers to prevent. When the operations were reported to his majesty, he felt extremely hurt that this place alone should obstinately hold out, after all the rest of the country had been reduced to obedience. The circumstance having come to the knowledge of the brothers Nicolo and Maffeo, who were then resident at the imperial court, they immediately presented themselves to the grand khan, and proposed to him that they should be allowed to construct machines, such as were made use of in the West, capable of throwing stones of three hundred pounds weight, by which the buildings of the city might be destroyed and the inhabitants killed. Their memorial was attended to by the grand khan, who, warmly approving of the scheme, gave orders that the ablest smiths and carpenters should be placed under their direction; amongst whom were some Nestorian Christians, who proved to be most able mechanics. In a few days they completed their mangonels, according to the instructions furnished by the two brothers; and a trial being made of them in the presence of the grand khan, and of his whole court, an opportunity was afforded of seeing them cast stones, each of which weighed three hundred pounds. They were then put on board of vessels, and conveyed to the army. When set up in front of the city of Sa-yan-fu, the first stone projected by one of them fell with such weight and violence upon a building, that a great part of it was crushed, and fell to the ground. So terrified were the inhabitants by this mischief, which to them seemed to be the effect of a thunderbolt from heaven, that they immediately deliberated upon the expediency of surrendering. Persons authorized to treat were accordingly sent from the place, and their submission was accepted on the same terms and conditions that had been granted to the rest of the province. This prompt result of their ingenuity increased the reputation and credit of these two Venetian brothers in the opinion of the grand khan and of all his courtiers."

The use of these catapults is noticed in Chinese authors, and it is curious to find that they refer the origin of fire-arms to the siege of Seang-yang. Some interesting investigations on this subject are given in Panthier's beautiful edition of Marco Polo, pp. 473—475. A recent excavation in the city has discovered a hoard of treasures that were buried in the ground at the time of the siege.

SHANGHAI, June, 1867.

[To be concluded next month.]

NOTE.—The concluding portion of "A Missionary Visit to Ch'ao Chou Foo," was received too late for insertion this month. We regret that our limited space compels us to withhold a portion of Mr. Wylie's article.

頭品頂戴兵部尚書閩浙總督部堂吳
兵部侍郎福建巡撫部院李

爲

出示申禁事照得迎神賽會律禁嚴官長失察均
干史議查閩中風俗向重讀書明理軍興以來教化
久廢習俗日非其尤甚者省會及外府地方多有潤
殿塔骨神像等名目惡棍刁徒挨戶歛錢最爲惡習
前爵督部堂左曾經通飭示禁在案茲本部堂臨蒞
是邦惟恐刁徒故智復萌仍有賽會歛錢之舉亟應
禁于未發該軍民人等須知天道至公無私若是孝
子順孫奉公守法即不拜廟燒香天豈不加保佑若
是奸盜邪淫無惡不作縱使逢神頂禮天豈稍事姑
容古人有言事父未能入廟歆誠皆末節悅親有道
見佛不拜亦何妨至理明言諒人人所能曉查從前
刁徒各立名目橫收居民舖戶銀錢其間必有文武
衙門兵丁書役及地保人等袒被分肥尤應由大小
衙門從嚴禁止除祀典所載東嶽神城隍神係在祈報之例
應照舊章外其餘不在祈報者概不准籍詞迎神送
神希圖歛錢遊戲合再出示申禁爲此示仰軍民人
等知悉自示之後倘敢仍陷前愆定挈會首照例究
辦並提地保人等重懲地方官失于查禁亦必撤參
不貸其各恪遵勿違特示 同治六年三月七日給

(For The Missionary Recorder.)
**ANOTHER PROCLAMATION
AGAINST IDOLATROUS
PROCESSIONS.**

TRANSLATED BY W. T. LAY, ESQ.

WU, entitled to wear the insignia of the first grade, Honorary President of the Board of War, and Viceroy of Fookien and Chekiang;

LI, Honorary Vice President of the Board of War, Governor of Fookien;

ISSUE THIS PROHIBITORY PROCLAMATION:—

IDOLATROUS processions have from of old been severely restricted, and local authorities permitting such to take place have held themselves liable to punishment, as the annals of history will show.—A great taste for literature evinced itself at one time in the province, and sound common sense prevailed; but since the rebellion occurred, civilization seems to have declined to a great extent, and to have given way to all sorts of superstitious practices, which have increased to an alarming degree. In the city and its adjacent dependencies there are numbers who unite together under different denominations, and who parade images of the gods about, in order to collect money. Against these abominable practi-

ces the ex-Viceroy, Tso, was careful to issue proclamation.

We, your Governor General and Governor, having just arrived in this place, are apprehensive lest these processions should again spring up, and are therefore anxious to put a stop to them before the evil spreads itself. Providence is partial to no one, but just in the extreme, as every one must know. Will it be argued that heaven will fail to protect children who are obedient, and who perform their duty in life without violating the laws, merely because they neglect to burn incense, and to worship in the temple? [Certainly not.] Will it be admitted on the other hand that heaven will in the least spare those debased and lascivious wretches who are ready to perpetrate any enormity, even though they consult the gods, and perform all the required ceremonies? [Certainly not.] The ancients tell us that one who is not able to serve his father may enter the ancestral temple with great piety and sincerity, but his sacrifice will avail him nothing. It is quite immaterial whether a man worships Buddha or not, as long as he performs the moral duty incumbent upon him of pleasing his parents. This maxim is clear enough, and we feel confident that every man will be able to appreciate it.

Amongst the vagabonds who used to exact subscriptions from the shopkeepers and people, were soldiers and writers from the yamuns of civil and military officials, who for the protection they afforded were allowed to fatten themselves on the share of the contributions which fell to them. It is absolutely necessary that the strictest care should be exercised, to prevent the like occurrences in the future.

Permission will be granted to pray and return thanksgiving to the Tung-yü god [Huang-fei-hu] and the city god, in accordance with the custom which has prevailed hitherto; but on no account whatever will processions of the other gods be allowed, nor will countenance be given to the collection of money for such nonsensical purposes.

This second proclamation is issued for the information of the military and the people in general. In the event of any persons falling into their old ways (crimes) after its promulgation, the leader of them will be arrested and will suffer the penalty of the law, the ti-pao [in whose ward the procession occurs] will also be punished, and the local authorities who fail in discovering such to be going on will be denounced without mercy.

Let each one obey this special proclamation!

Tung-chih, 6th year, 3rd month, 17th day.
[21st April, 1867.]

(For The Missionary Recorder.)

A FEW NOTES ON COTTON IN CHINA.

BY LING LOH CHI.

It appears that the cotton plant was not an indigenous production of the soil of China, but introduced from abroad. The first notice of it we meet with is that contained in the "Tribute of Yü," mentioned in the Shü King, or "Historical Record," as early as 2000 years B. C.—soon after the general dispersion mentioned in Scripture history. More than two thousand years later it is again mentioned as tribute* brought to China by "distant foreigners." According to the researches of Dzū Kuang Kí, of the Ming dynasty, it further appears that cotton was not introduced and planted in China till the 12th or 13th century, only the

* "When superiors take anything of their inferiors, it is called tax[ation]; and when inferiors present any thing to their superiors, it is called tribute."

"lint" or manufactured goods of that article having been previously known; for up to that date, says he, "no tax was levied on it, nor was it mentioned among the occupations of the people, nor in the registers of food and commodities."

From whence it was introduced, or by whom, Chinese history—as far as I have been able to ascertain—is silent, beyond the bare mention, as in the "Tribute of Yü" of "island foreigners," and at a more recent period of "distant foreigners." Perhaps the most satisfactory clue to the source whence it was derived, is to be found in the etymology of the word used at that remote period to designate it. It is evident that the words *Kih pei* and *Kü pei*, by which it was first known, are not of Chinese origin, but are meaningless and inexplicable aside from their particular use in designating that one object, and the names were given in imitation of the people to whom they were indebted for a knowledge of it. The same term occurs in the Latin, Greek, Hebrew and Persian languages, modified to suit their different dialects, and variously written *carbassus*, *karpasoo*, *karpas* and *karbhas*, all of which are of undoubted Indian origin, the Sanscrit being "karpasa" and the Hinddee "kupas." We are further led to believe cotton was introduced from India by the statement in Chinese history that the provinces of Shansi, Shensi, Fühkien and Kwantung, first derived advantage from it, it being brought by ship to Canton and Fühkien from the outside foreigners, while the people of Shansi and Shensi received it from over the western frontiers.

Soon after the introduction of the plant in the Sung or Yuen dynasty, it spread through all parts of the empire, and compared with silk and hemp was pronounced a hundred fold more useful. The several provinces of the north and south vied with each other in its production and manufacture, and numerous treatises and manuals were written to encourage and direct in its cultivation; but owing to certain causes, some of which I propose to notice briefly in this article, it seems to have degenerated in China, and is now far inferior, both as respects its quantity and quality, to that produced in America and the western hemisphere generally.

There are three varieties or species of cotton in China: the *mih pun*, or *G. arboreum*; *tsau pun*, or *G. herbaceum*, and the *tsz hwa*, or *G. religiosum*. The first is found

in Cochin China, India, Egypt and the United States, and is said to exist in the southern part of China. This species, doubtless, yielded that earliest mentioned in Chinese history brought as tribute. The *Loz huoc* is cultivated to a limited extent, and yields that quality known as nankin, or nankeen cotton. The *tsau pun* is more universal, being extensively known and cultivated in both the eastern and western hemispheres. It is susceptible of great modifications and changes, favorable or unfavorable, according to the soil and climate, or modes of culture to which it is subjected. What may have been the character of the original species first introduced into this country, we have now no means of ascertaining. There are, however, ample reasons for believing it to have been far superior to that at present existing, i. e. as far as respects its excellence and fruitfulness; and should the same causes continue to operate in the future as in the past it is evident that a further depreciation will inevitably ensue. I will now proceed to notice some of those which appear to be most prevalent and disastrous.

I. Soil and climate. There is perhaps no plant more delicate or susceptible of gentle treatment, or more grateful in its return, than the cotton plant. It cannot endure damp, cold, or shade, but luxuriates and thrives best in a climate and soil which afford the happiest combination of heat, light and moisture. "It seems to prefer the vicinity of the sea in any countries, and the interior in naturally damp climates." For instance, in America it cannot be grown—except the species *G. Barbadeuse*—on the coast, but flourishes beautifully in regions varying from forty to ninety miles distant in the interior, it being confined for the most part between the thirtieth and thirty-sixth lines of latitude, or immediately between the regions of excessive moisture on the one hand, and excessive cold and damp on the other. As to soil, judging from that in which it is most fruitful and excellent in quality, it requires a loose alluvial or light sandy soil, highly impregnated with carbonate of lime. Such, without exception, are the characteristics of the famous cotton lands of the United States. As to the soil of China, so far as my observation or acquaintance extends, it is generally too low and damp, and hence too compact and heavy, and to a great extent, if not entirely, destitute of those essential elements of a cotton producing soil—sand and carbonate of lime.

The strong periodical winds, also, which prevail to a greater or less extent through the entire country, on account of its denuded, champaign nature; but more especially the annual falls of rain, which generally occur about the time of planting or early in the summer before its growth is attained or its fruit set, affect most injuriously the cotton plant, and prejudice to a great extent both the climate and soil against its production.

II. But by far the greatest injury it has to sustain, aside from that of improper cultivation, to be mentioned presently, is that inflicted by the persistent practice of late planting, by which its season is shortened fully two months, and in some instances even as much as three months. This practice, though brought about to some extent by the causes above noted, is by no means absolutely necessitated by the climate, but originates in that long established and peculiarly Chinese system of economy which requires every arable spot of ground to be kept under bond of perpetual increase; and in order to which the most strenuous and even arbitrary efforts are put forth to adjust the seasons of the several crops to each other, which as in the case of cotton results so disastrously to the crop. Indeed, cotton requires, to develop and mature fully, the longest season of any staple production with which I am acquainted, and in America the crop is seldom finished in less than nine months, and often in not less than ten; whereas in China, by late planting, a forced and premature growth is effected and the crop finished in less than two thirds of that time. The particular effect of this short season as experienced here is that the growth, as mentioned above, becomes hasty, premature and dwarfed; while the pods or bolls are greatly reduced in size, and, as I have often observed, nearly as much as twenty or thirty per cent of them shrivel and refuse to reveal their treasures, or if forced to do so yield but a paltry gain of indifferent, stained and unmarketable fibre. So universal is this prematurity, and so perceptible its influence upon the ultimate yield and on the character of the seed for the next year's crop, that I often wonder this annual depreciation, encouraged for so long, has not driven the plant wild altogether.

III. But, as intimated above, one of the chief causes of its great deterioration arises from the improper mode of planting and cultivation practised here, one that would not fail ultimately to deteriorate and destroy

it even in Texas. Among those who have written on the subject there seems to be much correct information, and many of their directions as to its cultivation are appropriate and excellent; but unfortunately there are but few who seem to be aware of what has been written for their edification, or who have the inclination or ability to practise it. There are no large plantations in China, though large landed proprietors are not uncommon, the land being for the most part owned or leased and tenanted by innumerable small farmers, who though industrious and laborious to the utmost extent are yet powerless, for want of the means or the intelligence necessary to modify or correct the prevailing errors of their present system—which I shall briefly enumerate, as follows:—

1st. An improper preparation of the soil to receive the crop. Next to having a good soil is its early and thorough preparation by deep ploughing and thoroughly pulverizing it, which cannot be done in China, on account of the low, damp nature of its soil, or the interference of a growing crop—especially as the limited nature of the individual farms will not allow devoting a large part of them to that particular staple exclusively.

2nd. An improper and highly injurious practice of sowing the seed broadcast, as in the case of wheat or barley, which precludes the possibility of proper cultivation. It is altogether a mistaken view to suppose that all that is necessary to a crop of cotton is to sow liberally and simply pluck out the weeds that might choke or hinder its growth. The soil should be most thoroughly loose and light at the time of planting, and kept so during the whole period of its growth, otherwise its root will be shallow, easily affected by drought or moisture, and the plant attain a hasty and dwarfed maturity without fruit.

In conclusion I would suggest that by introducing proper seeds from thoroughly developed cotton, and adopting a different system of cultivation, more compatible with the nature and demands of the plant, a great improvement may be brought about in this important article of Chinese commerce. I have known foreign seed introduced and planted, but invariably, I believe, subject to the native mode of cultivation, which would prove unproductive even on the most approved lands of America.

SHANGHAI, June, 1867.

(For the Missionary Recorder.)

PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.

BY A STUDENT.

[Concluded from last month.]

A SERMON beyond thirty or five and thirty minutes' duration generally tires people so much that the all potent Morpheus finds it necessary to step in and relieve his patients from their anxiety by administering a dose of his famous tincture of somnolency, which has the effect of causing them to be oblivious to all that is going on; and the result is that they lose the pith and marrow of the discourse by reason of its being protracted to too great a length. A long sermon bears an analogy in one respect to an article in a paper which occupies several columns. People are not disposed to listen to the former, nor are they willing to wade through the latter.

There is a very prevalent habit amongst us, and one which is exceedingly contagious, of looking at the end of an article, to see how long it is, prior to perusing it. If it occupies only a column, it is read at once. If it covers two columns, some hesitation is evinced; and if it trends over any space beyond this, it is quite possible that it may be abandoned altogether, unless it has the good fortune to possess something startling and interesting.

From these few preliminary remarks, the reason why I failed to finish the notice of the work before us in the preceding number of this paper will without much difficulty suggest itself. I had an idea that there was a possibility of condensing all I required to say in the May number; and when I failed there, I felt confident of being able to accomplish my task in the June issue. But the plain fact was that I found so many more words calling for notice than I anticipated, and on the other hand I was so afraid of taking up too much space in the paper, that I decided to reserve a portion for the present month. I have but a few more words to extract from "Progressive Lessons" before I close; hence the present remarks will be condensed into a small space.

It may be noticed at times that the sound of a character is written in two different ways.—This is attributable to my employing the orthography in the book before us when giving

a quotation, and using our own Peking orthography when introducing a new character, or when dissecting a sentence.

Mr. Edkins doubtless derived the meaning of 大青 *ta ch'ing* from the same source whence he procured that of 木耳 *mu urh*. In the second part of this notice I mentioned that there was much edification to reward the man who might happen to stumble across the characters last given; let me now add that there is infinitely more information for him who meets with 大青.

These two characters occur on p. 60, and we learn to our great gratification that they mean *gambier*, a mineral green. It is impossible to conjecture how such a mistake as this can have crept into Mr. Edkins' work at all. The characters 大青 *ta ch'ing* do not mean *gambier*, nor did they ever mean it. Smalts, which is an oxide of cobalt, and which is not a mineral green but a mineral blue colour, will be much nearer the desired mark. Another remark may not be irrelevant here, and that is, that if a dictionary had been consulted, it would have elicited the fact that *gambier* belongs to the vegetable and not to the mineral kingdom.

On p. 87, two different meanings are given to 刺 *la*. One is to *amputate*, which of course involves the employment of a knife; the other is to *cut with scissors*. The character here given by Mr. Edkins is not properly *la* at all, though many Chinese when consulted on the point will tell you that there is no difference between *la* and *ts'u*. *La*, however, should have an extra stroke in it, and be written thus, 刺. It only means to cut with a knife, and not with scissors. The character 剪 *chien* is the one in general use when we have reason to speak of *cutting with scissors*. The same character (刺) occurs on p. 90, and bears the sound of *t'si*, to *sting*. It requires some qualification here, as it only means to be *stung by stinging nettles*, and is not used in the general sense of to *sting*, as we understand it. 螫 *chê* is the character which will represent to *sting* far better than 刺 *ts'u*.

Mr. Edkins is slightly wrong in his rendering of the two sentences (pp. 50 and 51), 兩

個人各有好處, *the two men were both admired*, and 這一個不承認自己有好處, *the one would not admit that he was good*. The meaning is really very simple. The character 有 does not mean *were* in the first sentence, nor *was* in the second, but *had*; neither does 各 mean *both*, but *each*.—好處 *hao ch'u* does not mean *good*,* but *advantage*. Let us now proceed to construct the first sentence. *The two men each had some good thing*. This in good English will read, *Each of the two men gained something*, or, *Each of the two men reaped some advantage*. To say *each one* is pretty much equivalent to saying *both* is true, doubtless; but it has no influence on the assertion that I have made, to the effect that 各 means *each*, and not *both*. The second of the two sentences I have just quoted may be rendered, *This one will not acknowledge that he has gained anything*.

In conclusion, let me quote one more sentence which Mr. Edkins, with all his erudition, appears to have misunderstood. It may be found on p. 66, and is, 萬一就做不出來—and this is translated, *Even if he can in no case do it*. The insertion of the *if* here implies some doubt, whereas there is no doubt whatever. The first character, 萬 *wan*, means *ten thousand*, and the second, — *yi*, *one*; and we need not travel far to ascertain that the meaning is *ten thousand to one*. Now, ten thousand chances against one chance involves a difficulty which is next to insurmountable, and therefore we cannot reconcile this fact with an *if*, which, I have just said, implies some doubt. The sentence will read much better, and will correspond more closely to the Chinese context, if written, *It is impossible for him to succeed*, or, *He can in no wise accomplish his end*.

There are two or three weak points in the remarks I made in the last number of the "Recorder," which I was unable to rectify at the time, for obvious reasons. They are however very unimportant, and barely

* Except in the sense of obtaining something good, when it is of course equivalent to advantage.

worth a reference. I demurred in one place to the use of 別 to select, and I still demur to it. The meaning I gave was to *distribute*, which is hardly as good as to *separate*. To separate precious stones and to select them are somewhat analogous, though not very much so. If one person were to lay a heap of diamonds before another, and to tell him to select all the good ones, this would be much more satisfactory to him than if he were merely told to separate the good ones from the bad.

Though I have picked out sentences here and there of questionable meaning, the book of Mr. Edkins as a whole is entitled to much eulogium, as it was the best book that had been published up to the issue of the late work of Mr. Wade.

A CHINESE PROCLAMATION.

Rev. M. J. Knowlton, in a letter dated Ningpo, May 21st, 1867, encloses a copy of a certain official document, which we here reproduce, together with remarks of that gentleman:

示 左 堂 部 督 爵
 各 被 特 外 犯 始 乃 持
 人 惑 諭 處 了 稱 有 齋
 立 卽 吾 傳 叛 避 一 原
 定 遭 民 來 逆 災 種 無
 主 刑 父 邪 大 消 齋 惡
 意 戮 老 教 罪 劫 匪 念
 慎 及 勸 近 頃 繼 藉 奉
 勿 早 誨 日 刻 則 此 佛
 信 悔 宗 浸 喪 聚 煽 井
 鬼 悟 族 灌 家 黨 惑 非
 疑 日 親 吾 亡 成 愚 歹
 神 新 鄰 閩 身 羣 民 人

"I forward a copy of a proclamation issued, it is said by the Viceroy, Tso, which was posted up in Kinghwa fu, Hangechow, and Ningpo, and I suppose in other cities of this province. Its primary reference seems to be to a class

of disorderly Buddhist vegetarians, but he also speaks of false religions which have been introduced from *woe-chu*, 'outside places.' The district magistrate at Kinghwa told me that Christianity was included among the false religions' referred to in the proclamation, and he referred to it in an official document as authority for deciding a case against a native Christian, and for proscribing Christianity. The magistrate used the proclamation (whatever may have been its original design) as authority for treating native Christians in his district as outlaws. The native Christians in Kinghwa regarded the proclamation as an intended thrust at Christianity, as well as some other sects of religionists. They said that it was reported that a village in the Fookien province, inhabited by a Buddhist sect of vegetarians, had been utterly destroyed, and that this proclamation had some reference to that. They believed that the wording was obscure and general on purpose to give those officials who chose to avail themselves of it, occasion to secretly persecute native Christians.

"I forward it to enquire the particulars of the massacre of the village referred to above, and, also, the history of the proclamation.—What are the views and disposition of the Viceroy, Tso, respecting Christianity? Have you seen the enclosed proclamation, and do you know the design of the Viceroy in issuing it?"

NOTE.—The above proclamation has been discussed by the missionaries at Foochow. It is thought here that the Viceroy had no reference to Christianity in putting it forth, although its peculiar phraseology has been commented upon. Some time since the Viceroy organized an expedition against a village in the province, and severely punished the inhabitants for certain acts of trespass on neighboring lands.—Further than this we are unable to impart information on the subject.

.... Christianity should not be judged by its worst, but by its best specimens, for even in the best it has much to contend with; and if the world is so bad with Christianity, what would it be without it? Let the darkness and pollution of heathenism answer.

(For The Missionary Recorder.)

THE CHINESE IN CALIFORNIA.

BY REV. M. J. KNOWLTON.

THE following statistics of the number of Chinese that arrived in California and departed from there, from the year 1852 to the middle of 1865, I cut from "The New York Mercantile Journal." They may be relied upon, I suppose, as correct.

Years.	Arrivals.	Departures.
1852.....	20,027.....	1,768
1853.....	4,270.....	4,221
1854.....	16,184.....	2,230
1855.....	3,339.....	3,473
1856.....	4,807.....	3,028
1857.....	5,924.....	1,932
1858.....	4,903.....	2,152
1859.....	5,182.....	2,715
1860.....	7,241.....	2,068
1861.....	7,476.....	3,778
1862.....	7,784.....	3,195
1863.....	6,333.....	3,046
1864.....	2,896.....	3,951
1865.(6 months).....	2,332.....	539
Arrivals,	96,487	
Departures,	38,196	58,291
Difference,	58,291	

From the difference between arrivals and departures, viz. 58,291, the number of deaths should be deducted, and as the Chinese will not consent to be buried in a foreign land, statistics show that during the above period, there were 13,040 coffins sent from San Francisco to China. Deducting this amount from the 58,291 we have 45,251 as the number of Chinese in California in June, 1865. This does not include births, which could not have been very numerous, as the number of females in California, according to the last census, in 1860, was but 1,760; and the number of births may have been balanced by the deaths that occurred in the mining and other distant regions, their remains not having been returned to San Francisco and shipped to China. To obtain the sum of the present Chinese population in California, we must add the number of arrivals during nearly the last two years, and the number of births, and deduct the number of deaths and departures. If we reckon the arrivals at 14,000, births 2,000, and deaths and departures 4,000, we have about 57,000 as the present number of Chinese in California. The number of females, we may reasonably suppose,

has increased during the last seven years from 1,760 to some 4,000.

Now that a line of steamers has commenced running between California and China, probably the emigration to that land of gold, will greatly increase, and it is to be hoped and expected that there will be a greater proportion of the better class of emigrants who will go.

In view of the above facts, two questions of great interest naturally arise. One is, *what is to be the influence of this strong Asiatic element on the future development of California?* A San Francisco paper, speaking of the working class of Chinese immigrants, says: "We cannot claim that the Chinaman is fitted for all kinds of toil, but in a certain degree he is remarkably useful. Whether employed in the factory, in the field, or in the preliminary labors of the railroad, there is always something to be made of him. His sobriety is proof against every species of temptation; his patience is unequalled; he offers his muscle at a price always less than others; and is generally content with the mines abandoned by the white men." It is stated that 12,000 Chinese laborers are employed on the Pacific Railroad, and it is contemplated to increase that number to 24,000. No doubt that when that road is completed, many Chinese will find employment in the great rice, cotton, and cane growing sections of the U. S. Already they have penetrated into all the states and territories on this side of the Rocky Mountains. Still, California will remain the chief place where they congregate, and her public works, her various departments of industry, and the development of her vast resources, will for the most part command their labor. The gold and silver mines will also ever remain a great source of attraction, and be greatly developed by their labor. But the influence of the Chinese is by no means confined to the department of manual labor; their fondness for trade also finds a wide scope for operation in California. Some of the Chinese merchants in San Francisco are known to have acquired considerable wealth. It is evident that the Chinese are destined to exert a great influence upon California, and the other States, in the way of productive industry and trade. And whether they will contaminate the residents of the States, with their Asiatic duplicity and

meanness, remains to be seen. They have so little regard for or knowledge of politics, that they will exert little influence in that direction, at least for a long period to come.

Another question of special interest to all who are interested in the welfare of China, is, *what influence will the Chinese who visit California receive from their contact with western civilization and Christianity? and what influence will they bear back with them, and communicate to their countrymen, on their return to their native land?* It cannot be but that a great influence will be exerted upon them for good or ill. Western improvements and wonderful inventions, western boundless activity and indomitable enterprise, must give their sluggish Asiatic minds a jog. Their minds must be somewhat enlarged; their wits sharpened; their characters acquire more energy and force; and they must obtain many new ideas of what human ingenuity and skill, and enlightened intelligence, are capable of achieving. But what will be of still greater value to them perhaps, they must perceive, and the more intelligent and thoughtful must keenly feel their inferiority in intelligence, skill, and enterprise; in short, in everything that makes a people prosperous, great, and powerful. Their self conceit must suffer some abatement, and thus the way may be prepared for their receiving new ideas from foreigners, not only on material subjects, but also on those moral and religious. Their dream, that their nation long since arrived at the acme of perfection, and contains all the wisdom to which mortals can attain, must be dissipated; an impulse in the direction of progress must be received, and a desire awakened to see some improvement in their native land.

Nor are these mere inferences. Those brought into contact with them, and who have noted the effect of western civilization upon them, testify to the fact that they do receive the impressions above mentioned. Indeed, we witness the same effects produced upon the minds of the Chinese here who are brought most in contact with foreigners, and see most of foreign skill and art and enterprise. The purchase and use of steamers; the adoption of foreign military tactics and foreign arms; the increasing use of articles of foreign manufacture; the employment of foreigners in custom

houses; the sending of commissioners to become acquainted with the sources of power manifested by western nations; the desire of the government to become acquainted with the laws of nations, as indicated by favoring the translation of a work on that subject, and adopting it as a kind of text book in the Foreign Office; the calling of a man from his retirement to become an officer in the Foreign Office, on account of his geographical knowledge, who a few years ago was degraded from office for writing a truthful geography; the employment of foreign gentlemen to instruct classes of native students in western languages, with a view to their becoming interpreters to government; and especially, as mentioned in the April number of the "Recorder"—in the article entitled "Signs of Progress in China"—the fact that the Imperial sanction has been given, in answer to a remarkable memorial from the Board of Foreign Affairs, to the establishment of a school for learning western science—the special point in the memorial being the fact that, "the necessity that China should devise means for giving strength to herself has by this time reached its highest extreme, and no man of discernment believes otherwise than that the way to strengthen ourselves consists in pursuing certain of the European studies, and in the manufacture of foreign appliances;"—all these and other like facts show clearly that the contact of the Chinese with foreigners is having a great effect upon them, notwithstanding their pride, exclusiveness, and inveterate aversion to change. And no doubt tens of thousands of Chinese are returning from California with similar impressions deeply made upon their minds, and will communicate them to their countrymen to a greater or less extent.

The religious influence exerted upon their minds has hitherto been indirect, rather than direct. But *one* missionary, the Rev. W. A. Loomis, of the Presbyterian Board, is, I believe, directly engaged in propagating Christianity among the tens of thousands of Chinese in California! He has organized a small church. There is also, no doubt, some incidental labor performed by other persons. But that only one missionary should be devoted to the spiritual welfare of such a multitude of heathen in

a Christian land, shows sad remissness on the part of Christians in this important field. A somewhat plausible excuse, perhaps, may be found in the fact that it costs so much more to support a missionary in California than in China. Still, this seems to be more than offset by the duty of Christians to care for the heathen who have come to their doors, and by the encouraging circumstance that they are very much isolated from those strong influences which in their native land bind them to the superstitions and idolatrous customs of their ancestors. It is to be devoutly hoped that other societies will establish missions among them speedily.

Although so little is done in a direct way for these California Chinese, no doubt a strong indirect influence is exerted upon their minds in dispelling superstitious notions, and convincing them of the superiority of Christianity over heathenism. In a recent letter in the "New York Tribune" from Dr. D. J. Macgowan, who in California and on board ship for Hongkong, saw much of them and conversed freely with them, I notice he gives the following as the result of his observations:—

"In some respects it must be confessed that they have deteriorated. Assuming that they were all avaricious, dishonest, and licentious at starting, they have experienced much that was calculated to confirm them in vice. I can see little promise of good to China from the 2,000 or so, who annually return with California gold, and California experience. Yet their conceit has obviously suffered some abatement; they feel their inferiority in matters material, if not moral. And their superstitions have suffered abrasion; for instance, they have renounced their geomantic notion which leads their countrymen in China to resist the introduction of the electric telegraph, from fear that it will disturb the currents of luck that are supposed to be flowing about the land. Our Chinese passengers scout the idea of the *t'ih sien* *sew*—iron wire letter—exerting any baneful influence in regions through which it passes.

"There is also a general skepticism as regards the power of their gods. In a vessel going to San Francisco the images of their gods receive as much attention as on shore, but in the return voyage they are found without images, employing instead a picture, which receives but little homage. Twice on the voyage an altar was extemporized; a raisin box was turned on one end and used as a shrine, in which a picture of Holy Mother Queen of Heaven was placed, and by the side, stuck in holes, were lighted candles and incense sticks. Very few, however, manifested interest in the ceremony.—In this way the influence of the far West is beginning to be felt in the far East. Steam, electricity, art, and science will accomplish something, Christianity more; but Chinese civilization will ever retain its peculiar characteristics. The direct religious influence exercised on these returning immigrants has been hardly appreciable yet one of their number, a member of the church formed at San Francisco by the Rev. W. A. Loomis, exhibits under most adverse circumstances, so much

Christian principle that no one can doubt the power of the Gospel to regenerate Chinamen."

These are sober views of the influence that Christianity has exerted upon the minds of these people; still it is admitted that some important preparatory impressions have been received. There has been an "abatement" of "their conceit;" "their superstitions have suffered abrasion;" "there is also a general skepticism as regards their gods;" and "one of their number exhibits, under most adverse circumstances, so much Christian principle that no one can doubt the power of the gospel to regenerate Chinamen." This, probably, is a fair epitome of the general influence of Christianity upon the minds of Chinese visiting California. It is a *preparatory* influence that is rapidly being communicated to the Chinese throughout China, and is preparing the way for the glorious triumphs of the gospel, "when the times of refreshing shall come from the presence of the Lord."

NINGPO, June, 1867.

....The "Missionary Advocate," organ of the Am. M. E. Missionary Society, has the following: "Mr. Brown, now a missionary of the Reformed Dutch Church at Yokohama, was formerly in charge of the Morrison School at Hongkong, and on his return to this country he brought with him three Chinese youth, who were several years at Monson Academy. Their names were Wong Shing, Yung Wing, and Wong Fun. The first of these, Shing, after a residence of two years, returned to China, where he has been connected with the office of the "China Mail" as an editor and translator, and lately he has been called to take charge of an important school at Shanghai. Yung Wing, after a residence of four years at Monson, entered Yale College, where he graduated in 1854. He was distinguished in college for his attainments in English literature, and won several prizes for composition. After his return to China he was a successful merchant, and in 1864 he was sent to this country as an agent of the Chinese government with an important commission. His nephew, Yung Sum Yow, is now in Monson Academy. Wong Fun fitted for college at Monson, and entered Edinburgh University in accordance with the wishes of his patron, Mr. Shortrede, a native of Scotland."

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, JULY, 1867.

EDITORIAL ITEMS.

—We congratulate our readers on the appearance of "The Recorder" for this and the previous month. We are sure the friends of the enterprise will be more than satisfied with the variety and ability of original matter furnished by our contributors.

—We present this month the second article of the series on "Native Agency." The author fills a prominent position at an important missionary center, and will not fail to discuss ably the theme which now occupies his pen. We trust other missionaries will give us the result of their experience, and their mature thoughts, on this subject—second in interest and importance to no other in connection with the work of God in China.

—Rev. M. J. Knowlton contributes a valuable paper. The immigration of the Chinese into California has already increased to such a magnitude as to excite grave discussion in religious and political circles on the other side of the Pacific. This movement, moreover, may yet have an important bearing on missions in this land. The Missionary Society of the Am. M. E. Church has made an appropriation for the present year with a view to sending the word of life to the Chinese on the Pacific coast; and we hope the day is not distant when an efficient corps of laborers, representing different Societies, will be placed in that interesting field.

—We are pleased to learn that Dr. Hepburn's Japanese Dictionary is now completed. A correspondent, writing to us from Shanghai, says: "It is a neat affair, creditable alike to its author and the publisher, and finds ready sale. Indeed, a Japanese merchant attempted to secure the monopoly of the whole edition—about 1400."

—We have not received the last one or

two numbers of "Notes and Queries."—Doubtless the publication maintains its originally distinctive and useful character; but of this we would be pleased to judge from personal inspection. Mr. Publisher, we cannot afford to lose your magazine from our list of exchanges.

—Our thanks are due the Rev. Wm. Lobscheid for several pamphlets received, including "Select Phrases in the Canton Dialect," "The religion of the Dayaks, and the Political, Social and Religious Constitution of the Natives on the West Coast of Formosa," &c.

.... In a private letter from Dr. Charles Dorat, Santa Anna, State of Salvador, Central America, he says:—"I will mention a curious case of native surgery I witnessed a short time ago. The patient had received a severe stab in the abdomen, from which protruded about half a yard of intestine and a portion of omentum, the former having a longitudinal slit about three inches long. On my arrival I found an Indian "medico" had sewed up the wound with the nippers of a large ant. The insect, which is very savage, was taken by the body and its head presented to the united lips of the wound, which it bit and held fast. The operator then, by a pinch of the fingers, killed the ant [nipping off its body and?] leaving its head fixed to the intestine. Another and another ant thus applied, to the number of a dozen or fifteen, effected this singular suture. The intestine was replaced, and no inflammation ensuing, the man recovered speedily. This curious practice is said to be usual in this part of Central America."

.... There are in Turkey indications of a deep-rooted hostility to Christianity. A murderous assault upon a missionary and native preacher at Zeitoun has taken place. Zeitoun is a large Armenian town not far from Aleppo. It contains some twenty Protestants, and many more enlightened Armenians.

.... The Arabic language is spoken very extensively in the interior of Africa. Professor Blyden, of the Liberia College, ascertained this from two Mohammedan priests, with whom he came in contact. He has determined to introduce the study of the language with a view of facilitating commercial intercourse with the native tribes.

THE MISSIONARY RECORDER:

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EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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NUMBER 8.

(For The Missionary Recorder.)

NOTES ON A JOURNEY UP THE RIVER HAN.

BY A. WYLIE, ESQ.

[Concluded from last month.]

LEAVING Seang-yang, we were at 竹篠 鋪 Chüh-teau poo, a town fourteen miles distant, on the morning of the 9th. In the wet season this is on the river side, but was now about a quarter of a mile distant, in consequence of the fall of the water. A little higher up on the opposite shore, a temple is seen picturesquely built in a recess of the rock. This is the entrance to a curious cave, which tradition will have it, extends thirty miles, or as some assert, even as far as the province of Sze-chuen. I could not learn however, that there was any record of the transit having ever been made. Unwilling to spare the time for an extensive exploration, I merely penetrated a few hundred yards, the way being led by a priest with a torch. For that distance I found a very complex series of passages, sometimes through apertures little more than two feet high, opening out into chambers, eight or ten feet from the floor to the roof. The rock consists of kaou-lin, the material of which fine porcelain is made, and the water having percolated through the roof, was collected at places in small pools, while a ray of daylight from above in one part, gave an agreeable relief to the gloom of the vaulted galleries.

Towards evening we stopped for the night at 茨河 Tze-ho on the right bank, a town curiously built up the abrupt face of a rocky hill; the streets forming successive terraces, connected by long and steep flights of stone steps. The principal street is on the summit of the hill, and forms the commencement of the high road to Kūh-ching, the district city.

On the morning of the 10th, we were opposite the town of 太平店 T'ae-ping teen, a busy trading place, where the river is about a mile wide; but a large portion of the bed in the centre was now above water, and it was with difficulty that the ferry boats, drawing

about a foot, could pick a channel deep enough to cross over. This, like many of the towns along the river, has been enclosed by a mud wall for defence against the rebels.

The same day we stopped at 廟灘 Meaou-tan, a small but busy town, where we met a very friendly reception. A theatrical fête of several days' duration was in process, so that a large accession of visitors had arrived from the surrounding country.

On the 12th about mid-day we were at the town of 仙人渡 Seen-jin too, a poor-looking place that appeared to have seen better days.

Almost from the commencement of our journey, rumours had reached us of the fame of 老河口 Laou-ho kow as a place of trade, and our approach to this great emporium on the 13th, fully confirmed any previous anticipations as to its magnitude. Nearly five miles in length, with a vast accumulation of shipping, the extraordinary traffic was scarcely if at all inferior to Fan-ching. As far as we were concerned indeed, the intense curiosity of the inhabitants was even more oppressive at first than at the latter place. Their disposition towards us was most friendly, and but for the presence of some of the baser portion of a lawless soldiery, everything had passed over on the most amicable terms. What threatened at first to mar the mutual good feeling however, proved eventually a means of security to us; for the naval commander of the district seeing us getting into straits, very generously sent a gun-boat alongside to preserve order, and acted towards us in a way of which I am bound to speak in the highest praise. The seat of government for the district of Kwang-hwa has recently been removed to this place, on account of its great commercial importance; a new city having been built here at the southern end of the town. The old district city lies inland some few miles to the north-east.

The morning of the third day we took our departure from Laou-ho kow, and early the following day were at 肅江口 Seaou-keang kow, a village at the outlet of the 丹河

Tan-ho, one trunk of which rises in Ho-nan, but the longer one in Shen-se, passing the cities of Shang-chow, Shan-yang, Shang-nan and Che-chow, and crossing the border at the town of King-tze kwan. This was formerly the way to Se-gan, the capital of Shen-se; but now it has become almost impassable, on account of the bandit hordes by which it is infested; and passengers wishing to reach that city generally make the very circuitous route to Hing-gan foo city, some three hundred miles higher up the Han.

The hills now close in on both sides down to the river, covered with a scanty vegetation and low brush-wood, cottages scattered here and there, enclosed in clumps of trees with prettily diversified colours, from the red of the fading tallow tree to the bright green pine. A few miles further on stands a high rocky island in the middle of the river, formerly named 滄浪 Tsang-lang, being the name by which this part of the river is designated in the "Tribute of Yu." As we passed this island on our return, it was reported that gangs were out pressing boats for the imperialist service, and we found a great number of the small native craft taking refuge on the south side of the rock, the boatmen afraid to move up or down, but being in a position to evade their pursuers, by wheeling round to the north side should circumstances require it.

A very large space inside the city of Keun-chow is occupied by a Taoist temple, built by the emperor of the Ming during the Yung-lo period. This was originally in a princely style of magnificence, but is now very much gone to decay. During the two days we remained at this city numerous pilgrim processions arrived, some from great distances, the devotees carrying their umbrellas, provisions for the way, and offerings, in bundles strapped across their backs. Each cortège had a number of banners, bearing the constellation Ursa-major and other Taoist emblems. These people were bound for Woo-tang shan, a mountain of great celebrity, two days' distance to the south of the city, which is reputed holy ground in the Taoist ritual. It is said to be a most romantic spot, and the favour of the idol enshrined there is believed to be of great efficacy; so that for six months in the year, from autumn to spring, the number of worshippers who visit the place is something extraordinary, and the consequent emoluments of the resident fraternity proportionate.

The water of the river now becomes sensibly clear and shallower as we advance, a hard stony bottom taking the place of the muddy-bed in the lower part of the course; and we get more closely hemmed in by steep and lofty hills. Much of these consists of limestone. Notwithstanding the abruptness of the declivity,

cultivation is carried to a great height by the industrious inhabitants, but the nature of the soil is not calculated to afford very luxuriant crops.

The only other town we pass before reaching the foo city is 安陽口 Gan-yang kow, a place of no great importance on the left bank; and after the passage of several rapids, we arrived opposite the prefectural city of Yun-yang on the 21st, a distance of six hundred miles from Hankow. As the river then was, the city stood about half a mile distant, across a sand flat; but the water had fallen fifteen feet, and we were told it would go down eight inches more by midwinter. It begins to increase again about April. There is one good street in the city, with a tolerable retail trade, but it is by no means a place of much commerce, and there were scarcely any junks. There were three camps with a commandant and about fifteen hundred soldiers. We observed here a simple contrivance for grinding wheat; a small boat is moored in the stream, with an axis across carrying two wheels, and these being driven by the current give motion to the stones inside.

Having met with some pieces of flint on the shore, I found on enquiry there were quarries of the mineral higher up the river, in Shen-se. This is an interesting coincidence with the "Tribute of Yu," where we find flint arrow heads named among the articles of impost; and grindstones also find their way down the river.

I noticed several members of the simian tribe, which are caught high up in Shen-se, beyond the sources of the Han. Wild animals have no doubt for the greater part disappeared before the increase of population; yet some denizens of the forest are said still to be found among the Shen-se mountains. But if these have given way, their place seems now to be occupied by a race in some respects scarcely less brutal. The intestine strife that has been carried on for some time past between the Mohammedans and other Chinese in Shen-se and Kan-suh has greatly desolated these provinces, and there appears little prospect of a stop being put to the present merciless state of affairs. The remembrance of the treacherous conduct of the Chinese authorities in the matter of Jehangir, the Mohammedan chief, still rankles in the breasts of his co-religionists, and they are far too numerous a section of the population to be disregarded. It is difficult to foresee what the thing will grow to.

Here my trip up the Han came to a terminus. Although it was my intention originally to have gone farther, various reasons induced me now to return. More than four hundred miles yet remain to be explored, probably in some

respects the most attractive part of the course.

A great hindrance to the freedom of travel in that direction at present is the proximity of the *nēen fēi*, so called. When at Fan-ching on our way up, they were being driven southward from Shan-tung by the imperial troops, and had encamped in great numbers at Nan-yang, about a hundred miles to the north-east; so that all intercourse with the north was cut off for the time. While we were at Yun-yang, official scouts arrived, with the news that they were coming up by the course of the Yellow river, had passed Tung-kwan, and were spreading over the country south of Se-gan foo, intending to get to the city of Han-chung on the Han river. I have since heard no distinct statement of their movements in that direction. I could get no reliable estimate of their number, but believe it must be very great. The natives generally gave a hundred thousand as a round number. On my return to Fan-ching, I found the whole body had gone on the western expedition, and left the great north road through Ho-nan open; taking advantage of which I left the river, made my way overland to Kae-fung foo, and thence to Teen-tsin and Peking.

Regarding the circulation of the Scriptures, my experience was of a most encouraging character. At all the places named above and many others we disposed of considerable numbers, far indeed beyond my anticipations. I have observed many indications that our work is appreciated by the more thoughtful of the natives, and believe this is the seed-time of a great harvest in the future. To say there are no discouragements would neither accord with facts nor reason; but we believe the work is God's, and he will vindicate his own cause. Nor do I look upon the tenacity of the Chinese for established doctrines and customs as the least hopeful view of the case. We are thereby encouraged to believe that when they do adopt new views, it will surely be the result of overpowering evidence. Let us not be weary in the work, for *Magna est veritas et prevalebit*. I believe the Bible is emphatically the Book for China; and I cannot appreciate that man's theology who fears the result of an extensive distribution; nor do I think he has read to much advantage the history of the Chinese mind, who believes that there exist impassable barriers to the entrance of gospel truth among the myriads of this vast empire.

SHANGHAI, June, 1867.

... A significant fact is mentioned by a resident in Yokohama, that he saw a Japanese enter a shop and purchase a dozen copies of Webster's English Dictionary, and carry them away with him.—[Flying Dragon.

(For The Missionary Recorder.)

A MISSIONARY VISIT TO CH'AO CHOU FOO.

[Concluded from the June number.]

By next morning, the report that a foreigner had entered Ch'ao Chou Foo had widely spread through the city, and before we had well finished breakfast a large and rather noisy crowd had gathered outside our premises, impatient to get admission. On opening the gate, a crowd of people, old and young, at once poured in upon us, eagerly desirous of seeing and hearing the stranger. After their curiosity had been in some measure gratified, they gradually withdrew, while others in like manner took their place. The supply was thus kept up the whole day, so that it was no easy matter to get a short interval for rest or refreshment. A day or two spent in this way impressed us with the necessity of limiting our visitors to stated hours. Accordingly, we posted up a notice, intimating that the doors would be open from 10 to 12 o'clock, A. M., and from 2 to 5, P. M. By this arrangement we had a more feasible plea for dismissing the audience in the middle of the day, although we were not always able, or even very anxious, to adhere rigidly to the hours fixed. The evenings were reserved for friends and inquirers. With the aid of two native assistants, I endeavoured to preach the gospel of the grace of God. My aim and plan were to lay before the people, as clearly and impressively as I could, the leading facts and doctrines of the Scriptures; especially those bearing more directly on the life, death, and resurrection of the Saviour. Being thus occupied for about ten days in succession, we were enabled to bring forward a considerable amount and variety of divine truth.

Not unfrequently we were encouraged by an evident response to our statements, on the part of the hearers. I tried to avoid stirring up their prejudices and hostility, and therefore presented the truth more in its positive aspects, and rather shunned *commencing* any attacks upon the superstitions and errors of the Chinese. Believing that God's word is its own best witness and advocate, my object was to get it lodged in their minds, fully confident that if once there, it would by its own innate power most effectually lead to the results desired; whereas if I were to begin by demolishing beliefs and customs dear to them, before they had been informed of anything better, I was most likely to rouse their feelings and passions against myself and my message, and so defeat the object of my visit. Such was my theory, and in the main it was carried out. I must not, however, give the impression that my hearers were either very passive or very docile. As there was no restraint upon the audience, so

long as they refrained from wanton insult and gross outrage, our statements, whether of fact or doctrine were not allowed to pass unchallenged. Scarcely was there a single address delivered but some one or other, either in course of delivery or at the close, would call attention to the antagonism between Christianity and the native systems, assailing the former and defending the latter, with all the skill and ability at command. In this way idolatry in its various forms, ancestral worship, Confucianism, Taoism, Buddhism, geomancy, were almost constantly on the tapis for discussion, and, of course when the gauntlet was thus thrown down, we felt called to take it up, not at all alarmed for the issue of the conflict. Probably it would be matter of little interest to give an account of the arguments *pro* and *con* on these subjects. As, however, some of the objections raised against the religion of Jesus were somewhat peculiar, and perhaps rather novel, it may not be uninteresting to give a few specimens.

One man allowed that the teaching of Christ was good so far as it went, but maintained that it did not go far enough, and that there was no comparison between it and the teaching of Confucius. "Christ," he said, "taught men to honour and serve their parents while alive, but Confucius inculcated the serving of them after death as well as when alive, and thus enjoined a far greater measure of filial obedience." Another charged Christ with violating filial duty when his mother and brethren wished to see him, and he in reply said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The divine claims of Christ were repudiated by a third, because of the relation in which he stood to Judas Iscariot. The argument was put thus: "If Christ were divine, he ought to have known that Judas was a wicked man; and if he knew, why did he receive him as an apostle? or, having received him, why did he not either change him or expel him? But if Christ did not know his character, in what respect was he superior to other men?" A fourth objection was raised from the fact that Popery and Protestantism both claim Christ as their founder, while the two sects are in many respects diametrically opposed. "How could the religion of Jesus be from heaven, seeing there was such uncertainty about its meaning? Suppose the Pope were but a pretender; why did Christ tolerate him, and not rather destroy him?" One man, taking us for Roman Catholics, twitted us with the contradiction between our doctrine and practice. "We condemned the Chinese for worshipping the tablets commemorative of their ancestors, and the images of the illustrious dead; yet we ourselves knelt in adoration

before the cross, and before the images of the Apostles and of Mary." From these few instances, some idea may be formed of the difficulties that occur to a Chinese mind in forming an estimate of Christianity.

Besides the natural repugnance of the depraved heart of man to the things of God, the fact that the religion we propagate is *foreign* leads the Chinese to look upon it *prima facie* with aversion. It is wounding to the national pride and vanity to submit to a *foreign* Bible as the only infallible standard of faith and duty, while the native Classics are put down in the list of mere human compositions, confessedly containing some important fragments of truth, yet far from being free from error, and altogether insufficient, unsuitable and unsafe, as a rule of life. Moreover, it grates upon their ears to hear Moses, Paul, and the goodly company of prophets and apostles, quoted as unquestioned—because inspired—authorities, while their own Confucius and Mencius, together with the sages of antiquity, are either tacitly ignored or referred to only as other fallible and sinful, though eminent mortals. Further, that the name of Jesus should be honoured above every name, and receive universal homage, while He never appeared in the Central Kingdom, seems to them to be making China rather small, and under too great obligation to other countries.

It is by no means a recommendation that this new religion should be promulgated by *foreigners* within the borders of the Flowery Land. My presence in the foo city was evidently an eye-sore to many. It seemed to them rather humiliating to be schooled by a foreigner within the walls of their own capital. While not a few persons of respectable position came about, and fraternized in a kindly way, there was another section of the community that showed by look and gesture, by word and conduct, that their feelings were those of rancorous hostility, and that it was only the fear of evil consequences to themselves that kept them from overt acts of violence. One man in apparently good circumstances made a very bitter speech against me, denouncing me as a spy, and urging my exit double quick from Ch'ao Chou Foo. He took credit to himself for being a far seeing man, who thoroughly comprehended the sinister designs of foreigners. On another occasion, a young man apparently of the literary class, and associated with two or three of the gentry, let fly a missile intended to strike me. It missed its mark, and fell among the crowd, who forthwith raised a loud outcry against such conduct. As the faces of all were towards me, the culprit was not seen, except by myself, but finding his attempt condemned, he slunk away quite crest-fallen. One night, a bill was posted up, offering a handsome re-

ward to the party who should make away with me, and holding out to the hero of this exploit the prospect of being worshipped after death. So far as the great mass of the populace was concerned, they could hardly be set down as either very friendly or very hostile. They seemed quite susceptible of being influenced favourably or otherwise; at the same time, I think they are getting disabused of many ignorant and foolish prejudices against foreigners, and will, I trust, be gradually won over to more correct views and more kindly feelings.

On several occasions I was strongly advised to leave the foo city, and go back to Swatow, as my presence was not wanted where I then was. In reply, I told them that I liked people always to state their minds plainly, as I had some hope in such cases of coming to an understanding with them; that in the present instance I was sorry I could not gratify their wishes, because I was among them as a servant of Christ, whose command was to go into all the world, and preach the gospel to every creature. Hence, as my way had been opened to Ch'ao Chou Foo, I could not withdraw or give up my right and privilege, in order to please either them or myself, or any one else, without sinning against my Master; that consequently the best thing was for them and me to get reconciled to each other; but that if any of them should continue to harbour a strong dislike to seeing or hearing me, they were at perfect liberty to go away, as we did not force people to attend our meetings.

The character and doings of foreigners and foreign nations were often unhappily confounded with the religion of Jesus. Hence, whatever seemed open to censure in regard to the former was set down as an objection to the latter. The coolie trade, drunkenness, licentiousness, rowdiness, *et hoc genus omne*, were brought forward as so many serious arguments against the truth and excellency of Christianity. In the forefront of the class alluded to stands the opium traffic. During my experience in preaching in many parts, as well as in this city, it is almost invariably brought up as a charge quite sufficient to dispose of the claims of the foreign religion, that many of those who profess it (or are supposed to do so) make their gains by a trade which at once impoverishes and demoralizes the Chinese, and which brings such a train of evils—physical, intellectual and moral—upon its victims and their dependents. Surely those who engage in this business have never seriously thought of the awful responsibility they incur by placing such a stumbling block between perishing millions and the only name given under heaven among men whereby we must be saved.

When the native assistants came forward to speak, they were often exposed to a torrent of

bitter invective from the audience. They were looked upon with much the same feelings as we regard deserters or traitors. I must say that these brethren passed through the trying ordeal to their credit. They showed thoroughly that they were Chinese, but gave clear evidence that they were also Christians, "not ashamed to own their Lord, or to defend his cause."

Our discussions were often pretty sharp, and sometimes rather protracted, but generally carried on in an agreeable way and in good temper. If, however, any one went too far beyond the bounds of propriety, the general sentiment called him to order. I am thankful to say that almost uniformly at the close of the day I was enabled to part with my hearers in a spirit of mutual good will.

After I had been there fully ten days, a deputation from the Taotai and Putai called upon me, to suggest that I should not prolong my stay on this occasion, lest evil disposed parties should concoct mischief, and some untoward occurrence take place. For my own part I had no fears of that kind, but felt that I was rather gaining ground than otherwise. However, as these high authorities left it with myself to go or remain, and as my purpose had already been to a great extent accomplished, it seemed to me prudent, out of deference to them, to take their advice. On the morning fixed for leaving, a deputy from the Taotai called to say good-bye. He congratulated me on my peaceful entrance and stay, and stated that a chair had been provided for me by the city mandarin, that a guard of twenty soldiers would escort me through the streets to the river, that a river boat had been hired for my use, and that a guard boat would accompany me to Swatow, or wherever else I might wish to go. Such was the programme, cut and dry, handed to me at the last moment. If I had missed an official reception on arrival, I was going to get an official demonstration at my departure. Had the matter been left with me, I would have preferred to go in the same simple and humble way that I came. Having, however, had no hand in getting up these arrangements, I did not see that I was called to interfere with them; and so, falling in with the order prescribed, I took my departure. In passing through the streets, and embarking in the river boat, and leaving the locality, there was not the slightest symptom of disorder or disturbance, but all passed off as a mere matter of course.

During this visit the Chinese authorities acted throughout with much courtesy and consideration towards me. Their arrangements for securing peace and order were thoroughly successful. The police did their duty well.

In reviewing this trip, I humbly trust that a beginning has been fairly and hopefully made for direct missionary work in this foo city. I cannot but hope that what was done by preaching, discussions, and distribution of tracts, will yet bear good fruit. While engaged in this enterprise, many fervent prayers were offered up on my behalf, and I am conscious that they availed much for the measure of success with which I was favoured. I would still beg to solicit the prayers of those who may read this account, on behalf of this region. It would be a mistake to suppose that Ch'ao Chou Foo is now quite easy of access. About a month after I had left, a fresh outburst of hostility towards foreigners occurred, occasioned by one of the foreign hongas in Swatow attempting to establish a branch of their business in that city. Some parties took advantage of the popular excitement at that time to plunder and shut up the new premises to which the American Baptist Mission had but a short time previously removed. These occurrences are however but spasmodic attempts to retain a state of exclusiveness already violated and doomed, and will doubtless in the end lead to results the very opposite of those desired by the instigators. I understand that both of these cases have been vigorously taken up by the Consular authorities, and are likely to be soon settled to the full satisfaction of those who have been wronged. Meanwhile, let all who have at heart the spread of the gospel rejoice over a new position opened up for its free and full proclamation, and pray for labourers to carry on and extend the work, until every province and city of this populous empire be delivered from the darkness of heathenism, and be brought to the light of the knowledge of the glory of God in the face of Jesus Christ.

G. S.

SWATOW, 24th June, 1867.

... A Chinese teacher was taken to America by the missionary Bishop Boone. He remained a heathen, notwithstanding his long residence in the mission family, and his constant acquaintance with the truths of the gospel. Still, the seed of divine truth was planted in his heart. For in assisting Bishop Boone's studies, and in aiding the translating of Scriptures into the Celestial tongue, it was necessary to become familiar with the Divine Word. Besides that, the Bishop made it his business daily to instruct him in the New Testament. At last, one day, much to the missionary's surprise, he came hastily into his room with an open Testament in his hand, and exclaimed: "Whoever made this book made me; it knows all that is in my heart. It tells me what no one else except a God can know about me. Whoever made me wrote that book." This conviction was followed by his conversion.

(For The Missionary Recorder.)

ON NATIVE AGENCY.

III.

WE are in search of principles to guide us in endeavouring to raise up a native ministry in China. Let me propose the following for the consideration of your readers.

(1.) The growth of the Chinese church must precede the formation of a native ministry.

This is a simple proposition, but it seems to be lost sight of by those who say: "we must rely mainly on a native agency for the conversion of China." Whence is this native agency to arise? Surely a native church must be first gathered, and must attain to some good degree of maturity, before we can look for a goodly band of spiritual men, apt to teach, and zealous for the conversion of their countrymen. It would not be impossible for God to convert in the first place a number of men endowed with every natural qualification for the propagation of the faith; but all history and experience make it unreasonable for us to expect that He will do so. Our Lord appears to have had a numerous body of followers before He chose out the twelve and the seventy. At Antioch the church had attained to considerable dimensions before the Holy Ghost directed the consecration of Paul and Barnabas to their evangelistic labours. So throughout all ecclesiastical history, and within our own experience, we see the preachers of the truth a minority, chosen out of the whole body of believers. It would be a new thing if the early Christian church in China were all tongue. The little companies of believers whom we at present see, mostly called from the poor and uneducated, not yet far advanced in Christian knowledge and spiritual experience, give us no reason to suppose that the ordinary method of divine providence will be reversed here. The church must be first gathered. While the church is small and weak, the native agency will be of little account, if it exists at all. Those who pass at once from foreign missionaries to native agents, and from native agents to the establishment of Christianity in China, omit a most important part of the process, and appear to aim at the conversion of the world in an altogether unheard-of way. Let us imagine ourselves in that future time when Christianity, like a goodly tree, will overshadow the whole of this mighty land, and looking back instead of forward to examine the manner in which this tree was planted and grew. Speaking of human agencies, we see the foreign missionaries at the root; the first Chinese church, the trunk, and the Chinese evangelists the branches. They are main branches, and the multitude of shoots, with their blossoms and fruit, depend

immediately upon them; but they do not occupy the place of the root, nor of the trunk. They grow out from the church, as the further growth of the church is carried on through them.

(2.) The best way to raise up a native ministry is to permit it to grow up in a free and natural manner.

We come to this land with the word of God in our hands, and the divine life in our hearts. We communicate the truth in a simple, straightforward way, casting it as seed into the sod. The issues are in God's hands. He gives us converts. We receive them joyfully, watch over and instruct them with earnest care.—Some of these He calls to be fellow labourers with us in the ingathering of His harvest. These we welcome with glad hearts, and grudge no pains in assisting them to acquire a more perfect knowledge of the Scriptures, and in imparting to them the results of our longer experience in the sacred work. In this course of action we are following in the rear of God's providential workings, and are safe. But if we have not patience enough to wait for this natural growth, but must needs attempt to obtain a staff of native assistants by a system of special training, endeavouring to force them in a hot-house, as it were, to procure an early supply, I fear no good result will ensue. Such a hot-house is the institution into which pupils, perhaps mere boys, who have given no proof of a steadfast Christian character, are received in the *hope* that some of them *may* turn out faithful preachers of the gospel. Frequently have I had applications from parents, some of them heathen, others members of the church, to get their sons into such institutions. And no wonder. Free education and maintenance for several years, with a prospect of regular employment afterwards, easier and better paid than some of them could expect if left in their own sphere, are quite sufficient inducements to a people so poor as the Chinese.

But the influence of such establishments on the infant church can hardly be healthy; and experience points out how little help they give towards preparing a native ministry. In the last report of the Morrison Education Society, we have a statement on the subject by the Rev. Dr. Legge, from which I will quote:

"In 1848 I was encouraged to attempt the addition of a Theological Seminary to the school, into which lads of good promise and talents, and who had embraced Christianity, might be drafted, with a view to their being further trained to be preachers to their countrymen; and I secured the establishment of six exhibitions, on which such lads were allowed \$6 a month, after deducting their board and clothing. * * * And what was the result of these thirteen years of educational labour? I must say first that the Theological Seminary, so far as the special object contemplated was concerned, proved a failure. Of the seven young men who were received into it, not one went forward to be a preacher."

The whole of this letter upon missionary education in China deserves a careful perusal, and the thanks of all friends of missions are due to Dr. Legge for the full and candid avowal of the failure of his Theological Seminary. It would be a good thing if missionaries who have had charge of similar institutions, would give to us the result of their experience likewise.

(3.) The first step towards the formation of a native ministry should be the encouragement of voluntary effort for the furtherance of the truth.

The Chinese converts, according to the measure of their Christian life, will naturally respond to the precept, "Freely ye have received, freely give;" unless this spontaneous instinct is checked by a false notion that all labour in the gospel is to emanate from, and to be paid for by the missionary. Many of the poorer Chinese have much more leisure at their command than the similar class in the countries we come from. The practice of closing shops at sunset, with the open-air life which a great part of the people delight in, give facilities for a native Christian to distribute books, or to enter into conversation with the people, which a zealous man could turn to great account. The Sundays, too, are a newly-acquired treasure to the converted Chinese, putting at his disposal one seventh of his time for spiritual engagements, some part of which might well be given to the work of proclaiming the gospel, to which he owes his Sabbath. Let the missionary stir up the zeal of Chinese Christians to these labours; and thus he will be enabled to discover who of them should be called from secular concerns, and devoted to the exclusive service of the gospel.

(4.) It should be the missionary's aim to keep the number of native agents as low as possible.

By native agents, in the above sentence, I mean those selected, controlled and paid by the foreign missionary. The Chinese Christian workers may be divided into three classes: the volunteers, those sustained by the native church, and those supported by the missionary societies. It is evident that the latter class, unless recruited from unfit sources, can only increase by the diminution of the two former. At the best, this native agency sustained *ab extra* is only a temporary expedient, to be laid aside whenever the native ministry is strong enough to stand alone. It may sound well in a missionary report to announce the employment of some thousands of native agents, but in reality this denotes the weakness, not the strength, of the missionary cause. Of course we must begin with a day of small things, and it is the general opinion that during this day we must employ native agents. But let us not make it our boast. We should rather limit the

native agency as much as possible, and strive from the first to lay the foundation of a self-sustained church in China. It might be running to an extreme to advise that the missionary should never pay a native assistant. Yet considering that the foreign missionary is entirely sustained from home; that large sums are expended in printing the Bible and tracts, in building churches, schools, &c.—it does not seem a very hard thing to leave the support of native evangelists to native Christians. To those, however, who would regard this as expecting too much from the poverty of Chinese Christians, it might be suggested to share the expense equally, or in some other proportion, between the native church and the foreign society. Besides fostering the spirit of self-help in the Chinese Church, contingent advantages would follow. In some respects, the Chinese Christians are better placed for selecting the right man than the missionary. Having so close a personal interest, and an evident right to interfere, their extreme reluctance to “tell tales” of their countrymen to the foreigner, and their timid shrinking from opposing the opinion of the missionary would be in good measure overcome; and thus some unfit persons might be kept out of office. The Chinese Christians, too, are in a better position to fix the rate of salary a native assistant should receive. I know a Chinese church supporting two colporteurs, who together do not receive so much as the lowest mission assistant in the same place; and yet these men seem perfectly content.

A general rule must not be too rigidly enforced. The very first convert at a station may be one eminently suited for mission employ, and his profession of faith depriving him of his former means of subsistence, may render it almost imperative for the missionary to support him. Such exceptional cases will not destroy the desirability of the rule, as a general practice. X.

CHINA, July, 1867.

(For The Missionary Recorder.)

WORSHIP OF PARENTS AMONG THE CHINESE.

At a meeting of the “Ningpo Missionary Association,” the following question was discussed:—

Is it unscriptural, or is it immaterial, to allow sons and daughters to kneel as a mark of reverence before parents and elders?

The debate was opened by Rev. A. E. Moule, who said: The more he thought upon the subject the more its importance became apparent, and he hoped there would be a distinct expression of opinion on the subject to-night, so that,

if possible, uniformity of action might be attained. We should distinguish between kneeling before parents, and kneeling before kings and magistrates, because the latter is not liable to misconception, neither is it unscriptural; while the former contains in it the root and essence of ancestral worship. Little can be proved from scriptural instances and modes of expression. The word most commonly used is *proskuneo*, and signifies “to kiss the hand in token of respect.” The same term is used both in expressing civil reverence, or homage, and in religious worship; and the real nature of the act must be determined by the circumstances of the case.

The practical difficulty in the case presents itself thus: In my own church, said the speaker, it is our custom always, when convenient and decent, to kneel in prayer to God. Now let us suppose the marriage service just ended. We have been kneeling in worship to God. The bridegroom and the bride now fall down before their parents in precisely the same manner, only with probably a greater degree of lowly reverence.

Our brethren who stand in prayer—a custom also fully sanctioned by Scripture—have probably not noticed the difficulty. Yet the speaker thought the difficulty was rather increased by such a practice. For few will deny that kneeling is a more marked sign of worship and homage than standing.

Now at a marriage service the congregation, bride, and all, have *stood* in prayer to God, and when the service is over, the happy pair on reaching the bridegroom’s house *kneel* before his parents. Is this right or wrong?—A reference to foreign customs is a very common method of settling the difficulty. It is well known that in Great Britain and Europe, it is customary when persons have the honor of being presented before their sovereign to bow the knee. The speaker believed he was right in saying, that when distinguished visitors from the Great West had reached the shores of England, on going to court, their courtesy had so far enslaved their freedom as to lead them to bow the knee also.

Another instance is still more in point. It is customary in the universities of Cambridge and Oxford, when scholarships are given away or degrees conferred, for the students to kneel on both knees before the Vice-Chancellor, and place their hands between his hands.—But it seemed to the speaker that these instances did not remove the difficulty; for he thought we were in no danger of mistaking king, queen, chancellor or parents, for the Deity. There was some danger, however, of such errors prevailing in China. Parents are a sort of 小天地. One of the maxims most

frequently quoted by their sages is 敬重父母。上有天。下有地。

The central idea of Chinese religion and morality is the reverence and worship of living and deceased parents and ancestors. The opinions of Confucius on this subject are well known. He says, "in reverencing your father, nothing is of greater importance than to put him on an equality with heaven." This passage, with others, the speaker thought, tended to confirm the view which he entertained, namely, that the worship of the living and the dead are one in idea, and pretty nearly one in practice. Mr. Doolittle's account of the ceremonies on the 2d day of the wedding feast also confirm this view. (See vol. 1, p. 93.)

The ancestral tablets having been arranged, and the "incense and candles lighted, the bridegroom and the bride kneel down three or four times before the tablets. At each time of kneeling, they bow their heads toward the ground." After this part of the ceremony is finished, "two chairs are placed before the table which contains the incense, candles, and tablets. The paternal grandparents of the groom, if living and present, now take their seats in the chairs. In case either has deceased, the tablet which represents that person is placed in the chair which he or she would have occupied, if living. The bridegroom and bride then advance and kneel down three or four times before them, bowing their heads toward the ground, as in worshipping the tablets. After this the parents of the groom take their seats in the chairs, and the ceremony of kneeling and bowing before them is repeated, in like manner the customary number of times."

From this and other passages it will be seen that the only difference between the worship of the living and the dead is, that in regard to the dead, incense and candles, and mock-money, and sometimes offerings of food are made, while in regard to the living, neither incense, nor candles, nor mock-money, nor offerings of food are made.

The question now to be decided is this: Is the difference in ceremony so essential as to remove all taint of idolatry?

The speaker thought the passages quoted rather prove the contrary, and that the danger, if not the positive sin, of idolatry remains.

Rev. George E. Moule could not agree in all respects with the first speaker. He thought that perhaps the question was not one of such vital importance as had been represented, and that if our converts were rightly instructed out of the Scriptures, there would be no danger of their confounding parents with the Deity. For it was by such scriptural instruction that idolatrous ideas and false notions ought to be as it were exorcised.

On the occasion of his receiving his degree at the university, he kneeled down and placed his hands between those of the Chancellor, but did not intend it as worship, neither was it so regarded by others.

Mr. Mara said he thought the question was not so much one of right and wrong, as of degeneracy in language. If the terms employed were more distinct, and the ideas to be conveyed more definite, the difficulty would be partially if not entirely removed.

Mr. Knowlton thought the mere act of kneeling before parents and other superiors could not be regarded as sinful, unless it were done as an act of religious veneration or worship.—Hence, the real question seemed to be: Is the kneeling before parents and others, as practiced by the Chinese, to be regarded as an act of religious worship? There were several considerations which led the speaker to think that religious veneration was intended.

(1.) The term used in describing the act is 拜 worship.

(2.) It is performed on solemn occasions, such as the new year and marriage festivals.

(3.) It is performed in immediate connection with, and as a part of the religious rites of the occasion.

(4.) The parents sit side by side in the same formal manner or position as that of ancestors represented on the tablets for worship, and the same worship is paid them, except that the usual offerings for the dead are not made to the living.

For these reasons, the veneration thus paid seemed to be idolatrous, and ought to be discouraged among the native Christians.

There is the greater need of caution in this matter, from the fact that there is such a tendency among the Chinese to retain idolatrous notions and practices.

There is great need of caution in practising anything of doubtful propriety, lest by example weak brethren be offended; that is, led into sin.

Mr. Leyenberger thought the decision would depend much on the view which the Chinese themselves took of the subject, since the moral quality of an action is determined very much by the motives which prompt it. If such prostration before parents and elders was regarded as worship by themselves, and intended to be such, it ought most certainly to be discouraged.

Mr. Lord thought no certain rule could be laid down which would meet every case, and that perhaps it would be better to determine each case as it presented itself, according to its nature. One thing was certain, we could not revolutionize the customs of China. Every one who enters a Chinese court must bow the knee; there is no help for it. But the speaker

thought there was no special danger of confounding the mandarin with the Deity.

The chairman (Mr. Dodd) could not agree with all that was said by the first speaker. For if Moses bowed to his father-in-law; if Nathan bowed to David; if in Christian lands subjects bow before their sovereign; if a little girl in making a courtesy bends the knee; and all this without sin, it would be difficult to show that bowing before parents or elders in the ceremony of marriage, or at any other time, was idolatry.

CORRESPONDENCE.

REVISION OF TREATY RELATIONS.

Editor of "The Missionary Recorder:"—

I see from the local papers that, in view of the approaching revision of the treaties, steps are being recommended—perhaps taken—by the several Chambers of Commerce, and deputations duly appointed by those interested in the commerce of the country, to memorialize their respective ministers on the subject of the greater extension and freedom of trade, especially with reference to the interior.

It seems, therefore, important and fitting that missionaries should likewise avail of this opportunity to represent their grievances, and petition for more tolerant and liberal privileges, especially with reference to the extension of our efforts, both by native and foreign instrumentality, into the interior. This subject, as well as the object contemplated, is one of vast importance; and deserves the careful consideration and prompt action of all those who are as much concerned for the promotion of our Savior's kingdom, as those of Rome for the propagation of the faith, or those of the world for the interests of their generation.

Hoping that the "Recorder" will favor us with a further consideration of this subject, it is respectfully submitted.

Y. J. A.

SHANGHAI, July 6th, 1867.

BIBLE DISTRIBUTION IN CHINA.

Editor of "The Missionary Recorder:"—

In the April number of the "Recorder" we have an account, by the Rev. I. J. Roberts, of his visit to Sun-uey. With Mr. R.'s visit to the city in question, and what he did there, we are not at present concerned;

but his remarks on the circulation of the Holy Scriptures in China ought not to pass unnoticed. He says: "It strikes me that some efficient system of colportage might be introduced immediately, which would secure a more thorough circulation of the Holy Scriptures in China." After referring to the work of Bible distribution in India, he concludes: "Why cannot some similar system of effort be generally introduced in China?" It appears that the remarks referred to are calculated to mislead those who are not acquainted with the operations of the British and Foreign Bible Society in China.

The B. & F. Bible Society has already introduced an efficient system of colportage, by means of European and Chinese agents. I admit that the work of these agents is necessarily circumscribed, on account of the paucity of their numbers; and I readily acknowledge that Bible colportage is not so general in China as in India, from the necessity of our position. But this does not set aside the fact that an efficient system has been introduced for the dissemination of the word of God in this empire. The eleven colporteurs employed in connection with the Hongkong Corresponding Committee of the B. & F. B. Society, and those employed by other local committees, are a small company; but we cannot doubt that so far as their operations extend they have been a means of much good—a fact to which the reports of their European superintendents bear ample testimony.

I am inclined to think that we want is not so much the *introduction* of an efficient system of colportage, as an *extension* of the efficient system already in existence amongst us. Such extension must be gradual, as the work can only be effectually carried on by agents who know the value of the volume they are sent to distribute. To extend the system immediately so as to embrace all China, before suitable and trustworthy agents could be found, would be a piece of extreme folly, and would surely end, like other movements of a similar kind, in disappointment and failure. Let us watch for every opening door, and cause suitable colporteurs and teachers to enter in with the precious word of life. Let us thus work on silently, prayerfully, scripturally, and we shall find that the Lord will, in due time, cause the leaven of his truth to permeate the masses of this vast empire. C.

HONGKONG, June 15th, 1867.

"WHAT IS TRUTH?"—A TESTIMONY.

Editor of "The Missionary Recorder,"

MY DEAR SIR:—I notice the following startling passage in the "Shanghai Recorder" for June 4th: "Indeed, our firm impression is that the Missionary in China is very much more likely to follow the fate of Dr. Colenso, and become renegade, than he is to convert a single Chinaman to an honest belief in Christianity. This is not a mere supposition; it is borne out by the statements of *experienced Missionaries* themselves, many of whom have despaired of ever implanting in the Chinese a true idea of and a true belief in the doctrines of the gospel."

Now I do not pause to notice whether or not these words are mere supposition, or, if the statement is supported by authority, whether it would be sufficient to make us all renegades. I do not pause to notice at length the erroneous idea of conversion which, if I mistake not, lies at the root of this writer's views: the strange ignorance of that truth—our hope, our watchword—"Not by might nor by power, but by my Spirit, saith the Lord of Hosts." I wish now to notice particularly the way in which "experienced Missionaries" are freely and loosely quoted in support of statements so disparaging to Protestant Christianity.

It is not the first time that I have observed this. A few days since I saw it stated in print, that "no Chinese Christian would be willing to make any sacrifice for his faith;" and this sweeping statement, coming too from one high in influence and authority, was fortified by reference—although, as in the case of the Shanghai "Recorder," without name—to "old and experienced Missionaries."

Now, I think that "old and experienced Missionaries" should be heard on the other side of the question; and it is with the hope of calling out the views of such, that I venture to write these few lines. I myself am neither "old" nor "experienced," but, during six years' residence in China, I have seen and heard enough in all solemn earnestness to contradict such a gross, though I believe unintentional, libel on the almighty gospel of God. I have known a boatman, plying a boat of his own, and depending solely on his earnings for the support of his wife and mother-in-law, refuse time after time to go on a journey for hire, because he would thereby be

compelled to break the Sabbath. I know an old man well, who has been a Christian since 1860. He is blind, and in deep poverty. In 1866 his share of his family property might have been realized in hard cash, to the value of about \$50. But from fear of any connection with ancestral worship, he declined to receive one cash; and he is now a beggar, despised and persecuted by his family, but happy in simple faith—an outcast from the family hall, yet an heir of heaven.

Such cases, of course, cannot be quoted as "faithfulness unto death;" but I believe they approach very near to it. They are, at all events, evidence of an "honest belief in Christianity." I believe I shall be borne out in the statement, that two thirds of the 4,000 Protestant Christians in China have made sacrifices, more or less severe, as a matter of necessity before entering the Christian church.

I remain, dear sir,

Yours very truly,

A. E. MOULE.

Ningpo, June 27th, 1867.

QUEEN VICTORIA AND THE BIBLE.—It was a noble and beautiful answer of the Queen, the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and the beloved queen sent him, not the number of her fleet, not the amount of her boundless merchandise, not the details of her inexhaustible wealth—she did not, like Hezekiah in an evil hour, show the ambassador her diamonds, and her rich ornaments, but, handing him a beautiful bound copy of THE BIBLE, she said, "Tell the prince that this is the secret of England's greatness."

.... I LOVE to think that the trees in my orchard grow in a different soil from my neighbor's, and yet they are blown upon by the same catholic wind, and ripened by the same unsectarian sun.—*Dr. Cumming.*

.... The lodestone cannot draw iron when the diamond is in its presence. No more can the beauties of this world draw the soul after them, when assurance, that choice pearl of prices, is in their presence.

(For The Missionary Recorder.)

"MEDICAL INSTRUCTION."

BY J. L. MAXWELL, M. D.

THE wider establishment of medical missions throughout China involves some questions which may very properly, I think, be brought up for consideration in the "Missionary Recorder." One of these, and an important one, is the question of medical instruction to the Chinese. It seems plain that, for some time at least, the introduction of western medicine and of western medical science into China must depend on the efforts of medical missionaries. A medical missionary must have Chinese assistants, and these assistants must receive instruction. That instruction may be thoroughly superficial, or it may be accurate, arranged, and as scientific as the customs of China allow. By superficial instruction I mean that knowledge of practical medicine and surgery which is gained by an attentive observation of hospital and dispensary cases and their treatment. So far as the individual pupil is concerned, the amount of knowledge and skill thus obtained may be very considerable, and such a pupil may prove a very helpful assistant. But such knowledge and skill, resting almost wholly on personal observation of cases, and having little or no association with any of the fundamental and established facts of chemical, anatomical, and other cognate sciences, can never be very extensive or very trustworthy. In emergencies it will constantly be breaking down, and it must always be difficult of communication to other minds. While I do not know it absolutely to be the case, I have a strong conviction that the larger (if not the whole) amount of instruction conveyed to the Chinese at present, through our medical mission agencies, is of this character. In the medical missions of recent establishment it must be so, and must remain so, until an adequate knowledge of the colloquial and written language is obtained. In the older medical missions, I do not know that any systematic plan of instruction is pursued. But that systematic instruction, based upon an acquaintance, as far as that can be given, with the fundamental sciences, should be aimed at, is surely beyond question. To those who have deliberately accepted the medical mission work

as their life calling, any other prospect than this must be exceedingly distasteful. It is only thus that they can hope to prepare a band of men who shall be capable of trust as medical men in distant stations. It is only thus that, so far as their own profession is concerned, they can accomplish a work which shall not pass away with themselves. And it is only thus that they can hope to see, in the course of years, a gradual but certain rooting of the tree of western medical science in this unpropitious Chinese soil.

The "facile princeps" of Chinese medical missionaries—Dr. Hobson, of Canton—did much, before his own broken health compelled him to retire from the field, to pave the way both for succeeding labourers and for Chinese students. His works—combined with such aids as may be obtained from comparative anatomy and physiology, from practical chemistry, and from oral instruction in materia medica and pathology—are a groundwork on which we may begin at once to labour. Only we shall find that, in adopting already existing Chinese names into his medical vocabulary (I speak more particularly at present of the chemical, or rather materia medica vocabulary), Dr. Hobson has rendered anything like exact scientific teaching extremely difficult. To take one example: the characters associated with the three medicines—alum, sulphate of copper, and acetate of copper—are respectively:—alum 白礬, sulphate of copper 膽礬, acetate of copper 銅錄—characters which are perfectly satisfactory in common speech and writing, but which cannot possibly be used if we attempt to teach chemistry (and so also materia medica) as a science. I have no doubt that at the time Dr. Hobson prepared the vocabulary, his only intention was to name a few of the more familiar remedies, without attempting to classify them according to their chemical relations. Nor perhaps had Dr. Hobson, in these earlier years, any idea that medical missionaries would be multiplied in China as they now are. In any case, it becomes those of us who feel it to be one obligation of our position to seek to train our assistants (and through them, how many others) thoroughly, at once to take up this matter, and to take it up as far as possible

together. I think it is of considerable importance that, in attempting to establish a chemical nomenclature, we should not proceed on different principles, but if possible should be heartily agreed on the characters to be employed. And if this be granted, I think it will at once be evident that no plan which would introduce wholesale a large number of foreign words, assimilating them to characters of similar sound in the various dialects, with the character □ (our Hok-kien *khó*) as a prefix, can possibly succeed. In matters of science there is no necessity for disgusting Chinese students with such wholesale importations, nor is the similarity between the sounds of the various Chinese dialects so close that it would at all times answer; and further, we lose by any such plan the actual instruction which may be conveyed in the names themselves. And so there remains for us the only other plan—that of deliberately naming each chemical element according to some leading feature of its chemical or physical constitution, retaining always—when they can be retained without producing confusion—such names and characters as the Chinese already possess. Now this is not quite so easy as at first glance it may appear. My own attempts have as yet been eminently unsatisfactory to myself, and I write this letter in the hope that it may meet the eyes of my medical brethren in Canton, Swatow, Amoy, Ningpo, Shanghai, Hankow, Tientsin, and Peking, and stir them—especially the more advanced among them—to take up this matter. There is no need for violent hurry, but there should be no improper delay; for the obtaining of a proper nomenclature in chemistry would be of vast assistance to each one of us in our efforts to impart instruction to our pupils.

P. S.—If any of your readers could put me in the way of obtaining one or two copies of Dr. Hobson's works, I should feel greatly obliged. I have never had more than one copy, and the major portion of it has been lost in these last months in the depths of the Formosa Channel, along with a highly valued assistant.

TA-KAO, FORMOSA, 22d June, 1867.

....The King of Siam has a printing office, conducted by Mr. Fisher, an Englishman. Other indications of progress on the part of the Siamese Government are visible,

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, AUG., 1867.

"MISSIONS IN CHINA," AGAIN.

Shortly before our last issue, the "China Mail," containing a courteous rejoinder to remarks made by us in a recent number, came to hand; but, as our editorial page was already printed, we were unable to give prompt utterance to thoughts that were suggested by the article in question. We return to the subject at this time, not because we desire to maintain controversy for its own sake, but because we believe discussion, when void of offensive personalities and conducted in a spirit of candor, cannot occasion mischief, and may produce valuable results. Besides, when views respecting the speciality to which we are devoted are propounded in the columns of a leading contemporaneous publication, it is our province as a journalist to give them a respectful hearing, and place upon record our reasons for acceptance or disapproval.

The "Mail," referring to us, says:—

"If, as it admits, there is a perfect agreement about essentials, one missionary cannot object to work with another, whatever his denomination. We cannot admit for a moment that the many hard-working, conscientious men who are to be found in China would, for a moment, allow their ideas of Episcopacy or the outward form of Baptism, to interfere with their teaching to the Chinese. The question is simply one of pure religious belief—so much so that, did the Roman Catholic clergy teach what we believe to be a pure belief, no matter with what ceremonies their form of worship was conducted, we should feel ourselves at perfect liberty to heartily wish them God-speed—nay, to worship with them."

We cheerfully accord every proposition embraced in this quotation. We would not eliminate a single idea. But if, as we are confident is the case, the body of Protestant missionaries in China not only entertain but practically illustrate in their labors these catholic views, we cannot be reasonably expected to accept the sweeping conclusions to which we are conducted by our

contemporary. There may be a want of unity amongst the missionaries, but it does not appear that the evil is so great that "the cause of religion is thereby weakened" to the extent apprehended; and it is by no means evident that the plan of union proposed will destroy more elements of discord than it will create. Nor is the instance of union at Amoy appositely urged. The coöperation of brethren there is a happy illustration of harmony in theory and practice where missionaries, possessing a common creed, are operating from a common base. Surely the device of placing the widely separated missions in the East under one all controlling organization is quite a different question.

We quote again:—

"In like manner we maintain that, for the sums disbursed and the number of missionaries in the field, the present Protestant missions in China are a religious failure."

This is by no means a novel averment; with many it has long passed current as an axiom. The proposition certainly has the merit of conciseness—the argument is in a nutshell. We are told that for the sums invested "4000 adult Protestant Christians is a somewhat small return," therefore "the missions are a failure." We must, however, withhold our assent to this conclusion until the standard of success is recognized. What number of converts would be considered an *adequate* compensation? On the one hand, the value of money and of human effort must be calculated; on the other, the price of *truth*, the worth of *immortal man*, must be accurately estimated. Let the balance be struck! Until this is done, we can only postulate.

We dissent from the assertion that "missionary effort hitherto has rather tended to decrease than increase the hopes once entertained of completely evangelizing China." The Christian world was never more hopeful than now—missionaries never more confident. The power of the gospel to subdue the superstition, pride and avarice of Chinamen has been abundantly demonstrated; a

large corps of native helpers is rapidly becoming efficient, and some of these are men of fervent zeal and marked ability; schools, hospitals, churches, the printed page, and other appliances, are multiplying and becoming formidable as against paganism. Moreover, the visible results of evangelistic effort are rightly regarded as but a feeble index of what has really been accomplished. The kingdom of God cometh not with observation. Revealed truth has come in contact with many unenlightened minds, and that truth is neither imponderable nor effete.

Our contemporary would have us consider missions "by the same tests as we apply to more mundane undertakings." Certainly we have no reason to fear any such test. That man is but an indifferent student of history who has not learned that many of the greatest and most important human achievements have been realized only after stupendous and protracted effort, and long after men have denounced them as failures.

Who are the most competent judges of the whole question of failure or success of missions in the East? Clearly those who provide the means for carrying on missionary operations, many of whom are among the most intelligent of the educated classes in Christian lands, and not a few are eminent financiers and political economists. From the first they anticipated years of unrequited toil—or, rather, the necessary preliminary of consuming time and effort in laying a broad and deep foundation for the work of God. They have not been disappointed. They read the annual reports; they are familiar with the statistics. What is their verdict? The increasingly liberal contributions of the churches are a sufficient reply.

Were there not a single convert to our holy faith in China to-day, it would still be too early to pronounce missions a failure. The divine command, "Go, disciple all nations," is at once a commission and a pledge of ultimate success. It took three centuries to subdue pagan Rome to Christ, and

generations of labor passed ere the land of the Druids became Christian England.—Impatient zeal, or unreasonable skepticism may demand immediate effects, but enlightened faith will calmly wait for the latter-day triumph. Even Sir Frederick Bruce, in his famous despatch to Earl Russell, in 1862, after animadverting upon the prevailing system of evangelism in China, and laying down a plan of his own conception, confessed that the adoption of his superior views involved “a patient pursuit of results, not perhaps to be realized by the first labourers.”

CHINA AND JAPAN;

A Complete Guide to the Open Ports of those Countries, together with Peking, Yeddo, Hongkong, and Macao. By W. F. MAYERS, F.R.G.S., H. M.'s Consular Service; N. B. DENNY, late H. M.'s Consular Service; and CHARLES KING, Lieut. Royal Marine Artillery. Edited by N. B. DENNY. In 1 vol. 8vo, 600 pages; price \$8, leather half bound, \$9 calf. London, Trubner & Co.; Hongkong, Shortrede & Co.

On a former occasion we briefly noticed this work, but its importance demands at our hands something more than a passing reference. It consists of a series of historical and topographical papers on the treaty ports of China and Japan, together with a detailed account of the public institutions, chief buildings, trade, currency and population of each place passed under review. The sections of the book are so arranged as to include observations on climate, hygiene, markets, natural productions, &c., besides much information of a purely scientific nature. Statistics are usually presented in concise, tabular form, while a large proportion of the reading matter is made entertaining by its genial style; and the whole is enriched by liberal extracts from some of the ablest works on China and Japan. The text is illustrated by numerous plans and maps, and followed by a copious index. Fifty pages are then given to an appendix, which will be of great value to travelers, merchants, and residents generally. The catalogue of books

on China, with comments, is an important feature of the work. As a vade-mecum, or guide book, it is remarkably complete; as a contribution to knowledge in the East, it is a monument of patient industry and skillful compilation. Every mission library, at least, should contain a copy, and we suspect every missionary may find it convenient to have the work for reference on his own shelf.

The volume is not altogether faultless, however. There are occasional instances of misprint, and some of the maps are too sketchy to be of much practical use. The binding, although elegant, is hardly substantial enough for a manual. Missionary statistics are very meager, and sometimes inaccurate. With the single exception of Hongkong, nothing like justice is done to Protestant missions at any of the ports in China. In the sketches of Canton, Swatow, Chefoo and Peking the subject is not alluded to. The number of native members at Amoy is given as 388, whereas the “Missionary Directory,” for 1866, issued from our press, places the aggregate more correctly at 892.

EDITORIAL ITEMS.

—We are compelled to defer the publication of several communications on hand. Among these is a valuable paper on the “Work of Protestant Missions in the rural districts of China.”

—We call attention to the communication in this number, entitled “Revision of Treaty Relations.” The subject commends itself to the serious consideration of missionaries, and the friends of missions, in China.

—We acknowledge the receipt of a “Report for the year 1865, of the Chinese Vernacular Schools, established in the Sinon, Kiushen, Fayuen and Chonglok Districts of the Quangtung Province: Superintended by Rev. Aug. Hanspach, of the Berlin Missionary Society, China.” The report states the number of schools at 131, scholars 1805; total expenses for the year 1866, \$3,068.57.

MISSIONARY INTELLIGENCE.

TIENTSIN.—We are sorry to learn that Rev. J. Innocent has lost his youngest child at Lou-ling, whither he had removed to take charge of a native church, gathered under remarkable circumstances, and of which we hope ere long to have a full report.

TUNG-CHOW.—Rev. C. R. Mills, of the Am. Pres. Mission at this point, was, according to last accounts, in Tientsin, having been absent three months from his home. He had visited several important places in Shantung, besides the capital of that province. He thinks steamers could go within a few miles of the provincial city. He had been well treated, and was hopeful of the future.

SHANGHAI.—The Am. Pres. Mission is about establishing a station at Kia-shin, a large city some 75 miles distant in the interior from Shanghai, in the Che-kiang province.—Wm. Gamble, Esq., of the Pres. Mission Press, a short time since visited Hang-chow on a health trip. He reports the missionaries there as much encouraged in their work. He says, also, that the men of Mr. Taylor's party are seeking places of labor in the different cities of the province, and nearly all of them have adopted the native costume and style of living.

NINGPO.—The Am. Pres. Mission having received instructions to make Hang-chow its headquarters, preparations to effect the change are already in a forward state. Messrs. Green and Dodd will soon remove to Hang-chow, taking the boys' school with them.

CHEFOO.—We learn that Rev. Alex. Williamson, the agent of the National Bible Society of Scotland, intends making a journey into Manchuria this summer. He has a little house, which he can take to pieces and set up at pleasure; and when it is taken apart can pack up his Bibles in the various portions, and have them carried on the backs of mules. When he arrives at a place where he wishes to stop, he will set up his house,

well stocked with Bibles, and while his assistant is selling them to the crowd, will himself preach the word of life.

FOOCHOW.—As the Am. M. E. Mission is about to be reënforced, an expansion of its work to the westward has been resolved upon. Rev. V. C. Hart having been designated as the man to pioneer this movement, recently visited Hankow and Kiu-kiang with a view to preparing the way for a speedy occupancy of the latter port, it being the natural base for operations in the Kiangsi province. He returned on the 13th of July, after an absence of about six weeks.

CANTON.—Rev. E. J. Eitel and wife left on the 12th June for Amoy, on account of Mrs. Eitel's health. Under medical advice, they are to go on to Chefoo, where they will remain during the warm season.—Rev. H. V. Noyes and wife are at Macao, hoping that a change of air will prove of benefit to Mrs. Noyes, who has been afflicted with lung disease almost ever since their arrival in China last year.—A Hong-kong contemporary denies the correctness of our report of the suppression of the Chinese newspaper, published by the Canton Missionary Association. At our request, Rev. C. F. Preston has sent us the following statement:—"The facts of the case are as follows. The printer came to me to say that a proclamation had been issued by the Magistrate, which would prevent his publishing that paper, and the sale of it in the streets. He refused to cut the blocks, and the carrier refused to sell. This was a decided interference. I called a meeting of the Conference under whose direction the paper is published, and a Committee was appointed to see the English, American, and Prussian Consuls. I was on that Committee, and am able to state that representations were made to the Consuls. The English Consul told me he had already spoken to the Governor General in relation to the matter. The American Consul spoke to the Magistrate in my hearing in regard to it, and the Prussian Consul expressed his willingness to join with the other Consuls in any action deemed necessary. The paper by the Magistrate was issued in obedience to orders from his superiors, as he himself declared, and as the proclamation itself states." As to the paper's "reviling" Chinese officials, we must leave that to the judgment of parties on the ground, who are competent to form a just opinion.

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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(For The Missionary Recorder.)

ISIS AND OSIRIS; OR, PLUTARCH ON THE RELIGION OF THE EGYPTIANS.

BY REV. W. A. P. MARTIN, D. D.

THE superstitions of classical antiquity have been transmitted to us through a thousand channels; but two writers only have given us anything like a philosophical view of the religion of the ancients. These are Cicero and Plutarch. Deeply serious and profoundly erudite, both exercised the mature vigor of their powers on the all-absorbing question of man's relation to the supernatural. The Roman has left us the results of his inquiries in the *Quæstiones Tusculanae*, and especially in his treatise *De Natura Deorum*. The Greek, besides numerous other works, has embodied his theology in a disquisition concerning Isis and Osiris, or the Religion of the Egyptians. The former is well known, but the latter is comparatively rare; and we accordingly propose to give it a cursory review with reference to its bearing on certain systems current in oriental countries at the present day. The edition that we make use of is that of Gustav Parthey, Berlin, 1850. We are not aware that this treatise has ever appeared in an English dress.

Plutarch's philosophy is not profound. It never essays the sublime flights of Plato or the searching analysis of Aristotle; neither is it recommended by originality of thought or grace of diction. Its chief characteristic is a certain comprehensiveness of view, based on a wide induction of particulars. And in this consists its value; for the reader, however he may dissent from the reasoning of the author, will not fail to thank him for the variety of curious information which he has collected. A neoplatonist brought up at the feet of Ammonius, he learned from his preceptor to apply that universal solvent, not unknown in more modern times, which renders the terms of all religious creeds mutually convertible. The secret of his process is found in the one word "allegory;" and in applying it he always treats with reverence the most insignificant and even

discrepant details, looking on them all as ceremonies of mummied truth. His exordium well expresses the spirit of his undertaking, and touches in our bosoms a chord of melancholy sympathy.

"O Clea!" he exclaims, addressing a learned lady who was a votary of the Egyptian goddess, "O Clea! as it becomes those who are endowed with reason to look to the gods for every good; especially should we, in entering on an inquiry concerning themselves, seek to be guided by them as far as it is possible for the mind of man to penetrate. * * * For neither silver nor gold, nor thunders and lightnings, but wisdom and knowledge, constitute the felicity of the Divine Being. If these attributes were withdrawn, his immortal existence would no longer be a *life*, but merely a sterile *duration*. The search for truth is therefore a striving after the divine—a holier work than any ceremonial purifications or cloistered devotion."

From such a beginning we would expect his track to brighten at every step; but it is painful to read the conclusion which he arrives at, after a survey of the whole field. The search for truth is not always successful. Briefly setting forth his own system, he says (p. 78), "The beginnings of all things are not to be placed with Democritus and Epicurus in certain inanimate corpuscles; nor are we to suppose with the Stoics that there is but one mind (*logos*), or providence (*pronoia*), which made all things out of primordial matter destitute of quality (i. e. imparted to matter its properties), and which now presides over the affairs of the universe. For it is impossible that there should be anything evil if God were the cause of all, or anything good if God were the cause of nothing." This dictum, while it shows that Plutarch was stumbling at that immemorial snare of philosophers, the origin of evil, also shows how far he falls in grasp of intellect behind the sublime optimism of the great founder of his school. He goes on:—"The most ancient doctrine, whose origin is unknown, in which a faith firm and inextinguishable everywhere prevails, expressed not in words, but in rites and sacrifices, is that the universe is not moved as an automaton, with-

out any mind or governor; neither is there merely a single Logos, who rules and guides it as with rudder or rein. But all things proceed from a twofold origin—from two antagonistic powers, of whom one would lead in the right way, but the other opposes and frustrates his purposes, so that life is a mingled cup, and the world (at least so much of it as lies beneath the moon) a mingled scene of good and ill. For if nothing exists without a cause, and good cannot be the cause of evil, it follows that both good and evil must be derived from independent sources." "This," he adds, "is the opinion of the wisest as well as the most numerous portion of mankind," and he startles us by the assertion in another place that it was avowed by Plato himself, towards the close of his life. "In the book on legislation," he says, "Plato, divesting his language of enigmatical symbols and calling things by their right names, declares that the world is moved not by one soul, but perhaps by many, by two at the least—one beneficent, the other of the opposite character."

This doctrine, he finds inculcated in the religion of Egypt—a religion neither lucid nor profound, but one which he tells us was regarded with reverence by such men as Solon, Thales, Plato, and Pythagoras. In reciting the myth by which it is veiled, he admonishes his fair pupil, that when she hears of the gods wandering from place to place, and being torn limb from limb, she is not to imagine that anything of the kind ever occurred; for the Egyptians were wont to express their ideas in figurative forms, and to conceal them under shadowy symbols. Having illustrated this by examples, he proceeds to relate the legend of Isis and Osiris.

Those beneficent deities, united in happy wedlock, were assailed by the spite of the malignant Typhon. By a stratagem, this evil being succeeded in inducing Osiris to lie down in a chest or coffin, when, nailing it fast, he committed it to the waters of the Nile to carry out to sea. Isis, in disconsolate widowhood, wanders far and wide in quest of her husband's remains. Being received by the king of Byblus, and employed as a domestic, she seeks to requite his kindness, while nursing an infant prince by subjecting the child to a process of annealing, with a view to rendering it immortal. The Queen, terrified at the fiery ordeal, cries out and breaks the spell. Here, by a happy accident, she recovers the body of her spouse; but not long after, Typhon, their implacable enemy, finding her off her guard, tears it in pieces, scattering the limbs in distant regions.

In this, it is easy to recognize the story of Ceres and Proserpine, which, however, in point of poetic taste, is a great improvement on the

Egyptian original. It is easy, too, to see how the wild fancy of a superstitious and unlettered age might give birth to a thousand such fables; but it is not so easy to conceive how any truth, physical or moral, can be grafted on such a stock. Plutarch, however, discovers in it a world of meaning, and recites its minutest details—not a few savoring of grossness and obscenity—because the Egyptian hierophants had thought fit to make it the vehicle of their mystic lore. It is edifying to observe how he labors to extract from it a rational theory of the universe.

Setting out with two principles, he suddenly finds himself encumbered with three, which are required to correspond with the three leading characters in the myth—not to speak of many others which have a place in the legend, and each of which in the exposition must be represented by some force, power or principle. Instead of representing the simple antithesis of good and evil, he makes Typhon stand alone (though the story gives him a wife) for the energy of evil; and subdivides the beneficent power into two parts, assigning a portion of its functions to each of the favorite deities.—But before he reaches this result, he flounders through a quicksand of conflicting interpretations, repudiating some and adopting others with as much discrimination as the Roman pantheon exercised in admitting the gods of the Gentiles. In following his uncertain steps, we are compelled to condense scores of pages into one.

Some, he says, make this myth or saga a traditionary history of the ancient kings; and some make it a personification of the Nile fructifying the soil of Egypt, and of the sea in turn swallowing up the river. But the minor priests do not limit the interpretation so narrowly. According to them Osiris is not merely the Nile, but the principle of moisture (water), and Typhon the antagonistic principle of drought or fire. Others look on Typhon as the Sun, and on Osiris as the moon; and others still understand by Typhon the shadow of the earth which envelops the moon during an eclipse. The Egyptians also exhibit Osiris in human form, clothed with a robe of flame, and representing the sun as an embodiment of the beneficent power. Some plainly call the sun Osiris, and maintain that Isis was no other than the moon, hence her statue is crowned with horns. They represent Osiris by an eye and a sceptre, and Typhon by a hippopotamus (the behemoth of the Scriptures). Manetho makes Typhon iron, and Horus loadstone—Horus, the son, taking the place of the dead Osiris, and his transforming influence over the evil being compared to that of a magnet, which imparts its own properties to the metal.

After comparing these deities to the cabalistic numbers of the Pythagoreans, and to the sides of a triangle, Plutarch again gives an explanation of his own. In the human soul, Osiris is the understanding, and Typhon the passions. In nature, Osiris is the masculine energy, and Isis the female. Again, Osiris is the beginning, Isis the continuation, and Horus, their child, the completion. In a word, disorder is Typhon, while order and beauty are the work of Isis—the image of the unseen Osiris.

From this view, it is obvious that not much can be made of the myth—either by the “best instructed interpreters,” whose expositions are directly opposed to each other; or by Plutarch himself, whose own opinions are self-contradictory. Indeed, the learned author betrays his incapacity for the work he had undertaken, *tantas componere lites*, by his performances in the way of etymology.

He says, e. g., “Isis is not a barbarian word, but common alike to the Greek and Egyptian languages. It is derived at once from two words—*epistolāma*, understanding, and *kināois*, motion; just as *theos* comes from two words—*theaton*, the visible, (from being invisible?) and *theōn*, hastening, the swift.” The derivation, too, of Osiris from the two Greek words *hosi-os* and *hieros*, while with equal confidence he points out an Egyptian origin, is another specimen, which we select from many, of that kind of reasoning. It is not surprising that one who carries dualism into etymology after this fashion should be able to find two coordinate powers at the root of all things!

PEKING, July, 1867.

[To be concluded next month.]

(For The Missionary Recorder.)

WU-CHANG.

BY REV. E. DRYANT.

THIS city, as many of your readers know, is the provincial capital of Hupeh, and the residence of the Viceroy of the two provinces, Hupeh and Hunan. It is situated on the right bank of the Yang-tsz, and contains a population of about 400,000, being a little less than half the population of Hankow. It is surrounded by a wall of about ten miles in circumference, and within is intersected by three hills, running parallel to each other. From one of these, the visitor may have a full and most striking view of the city and the neighbourhood. Below is the city, with its temples, its halls of learning, its official residences, and its vast number of private dwellings; in front is Han Yang hien, and on the right is Hankow. Between these two places is the Han, with its rapid current; and between Wu Chang and

both places is the gigantic Yang-tsz, bearing in its bosom a heavy burden of the “flowery” soil, and on its broad back an innumerable fleet of boats, rafts, junks and steamers.

Politically, Wu Chang is one of the most important cities in the empire. Commercially, however, it is quite eclipsed by Hankow, the greatest mart in China.

The missionaries of the London Mission, on their arrival at Hankow, were very desirous of establishing a mission in Wu Chang. Providence, however, led them to commence their work in Hankow. Nevertheless, Wu Chang was not forgotten, nor, indeed, could it be forgotten; and the attempt to enter this famous city was eventually made.

On the twentieth of January, 1864, after much talk and trouble with the mandarins, a piece of ground on one of the principal streets was bought. But no sooner was this bought, than difficulties began to arise. The mandarins, scholars, gentry and people, with all their might opposed such an invasion of their quiet old home. They had lived in peace, and were quite content with their ancient customs and doctrines; then, why should the foreigner be permitted to come and disturb their blissful repose with his “pernicious doctrine?” The Chinese believe, if foreigners do not, that “these men turn the world upside down.” The missionary work, in their estimation, is not a *failure*.

For several months, officials and non-officials were in a furious rage; the landlord, who sold the ground for such iniquitous purposes, was threatened with death. During this time, much talking and writing passed between the magistrates and Mr. John, and on July 16th the battle came to a glorious end. The missionary got in; and although he had to give up the original spot, another piece of land was bought. Chapel, houses and school-rooms were built—all for the sum of Taels 1500, which was paid by the generous community of Hankow. By the end of this year, a native assistant had been appointed to the place, and Mr. John had the pleasure of preaching the “pernicious doctrine,” which since has been believed in by several of the scholars and of the people. Throughout the year 1865 daily preaching was carried on in the chapel, and has continued to be carried on up to the present. Now, there are ten converts in the place, seven men and three women, and they give us great satisfaction. Of this number, four are graduates.

On the 18th of January, 1867, the Rev. L. Bryson arrived at Hankow, and on the 21st he took up his abode in Wu Chang, as the first resident Protestant missionary. He is diligently studying the language, and we hope that both he and myself will ere long be able to

share the heavy burden which our esteemed colleague has had to bear alone so long. Shortly after Mr. Bryson entered Wu Chang, the Rev. D. Hill, of the Wesleyan Mission, removed from Hankow to another part of Wu Chang. The sphere is wide enough for both missions. May the Lord prosper the labours of Mr. Hill, as well as our own.

On Feb. 13th of the present year, Dr. Reid, who gives his services free to our Mission Hospital at Hankow, generously undertook to conduct a dispensary one day in the week, in our chapel at Wu Chang. This step of the worthy Doctor gladdened our heart; and we still rejoice, for the experiment has proved successful. Already we have reaped some fruit from his labours, in connection with the labours of the preachers. Two—husband and wife—have recently been admitted into our church, whose conversion, under the blessing of the Divine Spirit, is partly to be ascribed to the medical man's work. When these first attended, their minds were full of prejudice against the foreign doctrine; but the benevolent aspect of the whole work broke their prejudices, and prepared their hearts to receive the gospel. They heard, read, thought and believed. Now they are united to us, and have given tokens of true believers. The wife was under a heavy affliction, and her husband accompanied her to the chapel to see the physician. Her disease was incurable. The physician, with all his skill, could do nothing to save her body. But, thanks be to God! she and her husband *then* began to feel that they had a disease worse than that of the body—a disease in possession of their souls, more deadly than "canker;" and, to their joy, they found the Physician who alone can heal such a malady. They found the Saviour, whose "blood can make the foulest clean," and the salutary influences of which can permeate the deepest roots of evil, and cause its entire death.

We hope Wu Chang, through the labours of the missionaries of the London Mission, and those of the Wesleyan Mission, and their respective assistants, will henceforth yield greater fruit every year; and that ere long this old and famous city will be a city of God, whence praises shall ascend, in mighty strains, to the Triune God—Father, Son, and Spirit.

HANKOW, July 2nd, 1867.

....There are in Italy 210 public libraries, containing in the aggregate 4,149,281 volumes. Besides these, there are the libraries of the two Chambers, of the Council of State, and many easily accessible large private collections.

....The new Bible House in London will cost £20,000. to be raised by subscription.

(For The Missionary Recorder.)

THE WORK OF PROTESTANT MISSIONS IN THE RURAL DISTRICTS OF CHINA.

PORTIONS OF A PAPER READ BEFORE A MEETING OF MISSIONARIES AT TIENTSIN, NORTH CHINA, MAY, 1867.

In order to form an accurate and judicious opinion respecting the state of society in the rural districts, and the way in which evangelistic work may be best carried on there, it is important that we should bear in mind certain facts, and carefully gather up from time to time the results of experience. Difficulties and failures should never discourage us. The former must be expected—the latter need not excite surprise. From both, the wise worker will draw wisdom and stimulus. As ours is an enterprise in which final success is certain, so is it also one in which less than in any other we can afford to close our eyes, either to our own mistakes or to the real character of the obstacles with which we have to contend. Hence missionaries, as a class, are ever anxious to learn, if possible, even from the envenomed criticisms of those who are hostile to their work; and are keenly alive to all the advantages of that frank and frequent interchange of thought and feeling amongst themselves, which so often leads to a clearer comprehension of the conditions of Christian work, and to valuable practical changes in the mode of its prosecution. Mission conferences, which have been such a success in India, have yet to be established in China, but I cannot but hope that, either through the press or some other channel, we shall ere long have the benefit of the wide experience and matured judgment of some of our elder brethren upon many of the practical features of our work, and among them upon the important subject of rural missions. Meanwhile, the following paper is offered as a partial review. It is the result of careful thought and enquiry, and the observations made might all be substantiated, were it needful or wise to do so, by an appeal to incidents and circumstances known to myself. But this would defeat my object, which is not to criticise individuals, but rather to throw out a few hints as to some sources of mistake and failure to which we are all more or less exposed, and to show that there is but one path to the attainment of our common hopes.

* * * * *

I need do little more than remind you of the facts alluded to. They are familiar to all who know anything of the present state of China, of the varied political, social and religious influences at work here, and of the peculiar way

in which these influences affect the operations of Protestant missionaries. Some of them have their origin deep in the conceptions of the human heart, and are ever awakening grief and anxiety, even as we think of the best of those who have been gathered into our native churches. I would mention

I. The unsettled condition of many parts of the country. China has been well said to be in a chronic state of rebellion. The whole empire is convulsed. Men feel themselves everywhere to be upon the brink of a volcano, which may at any moment overwhelm them in utter ruin. From various causes—among which we can only now name, as having some relevancy to the matter in hand, the advent of foreign influence, which has done much and will do more to break up the old traditions of the people—the ties which formerly bound society together are being loosened, and no one knows when settled peace and progress will return to the land. No wonder, perhaps, if shrewd men in many places begin to gravitate towards what they instinctively feel to be the strongest force, and that which must ultimately carry all before it.

II. Another fact which has much to do with the unsettled condition of the country, and is indeed often its cause, is the general character of the local government. The oppression exercised by the mandarins, as a class, is proverbial. Their rapacious covetousness is no less so. In few instances can justice be obtained except at a price which the poor can ill afford to pay. Wealthy wrong doers, on the other hand, have only to bribe sufficiently, and they are safe. Even when the magistrate himself is upright, he is so surrounded by a hornet cloud of yamen villains, who must all be fed, that the poor victim of injustice has still no chance.

III. Without expressing any opinion now upon the justice or injustice of various laws, the singularly cruel manner in which they are sometimes enforced, and the apparently arbitrary power possessed by the magistrates of altering, adding to, or suspending them at pleasure, is a fruitful source of righteous complaint on the part of the people. Two examples may be given. We all know that according to treaty a certain rate of import duties has been fixed by the imperial government upon all foreign goods brought into the country, and that these duties are collected by the foreign customs officers in its employ, and paid into the imperial treasury. One would think the goods would now be free, and so they would be in any other country than China. But at Tientsin, and I suppose elsewhere, by special order these very goods are still liable, and liable it is said to duties at least

double those first paid. Of course this is called a war tax, but it is regarded with very bitter feelings by the people, and it would be a curious enquiry how much of it is really applied to military purposes. It is perhaps under similar pretences that the officials in some of the country districts have in recent years considerably increased the proportion of grain required from the people as land tax, or its equivalent in money. Whatever be the order issued by the magistrate, the rate is raised by the lower yamen officials, and again by the collectors, all of whom get their squeeze out of it, and when thus at last the demand gets too heavy to be borne, the peasants are goaded into resistance, and local rebellions arise, like that of the year before last in Shan-tung. Fearing a like result last year, the Viceroy is reported to have directed that the demand made should be more moderate, and sent troops with the collectors.

IV. The spirit of resistance on the part of the people has been considerably strengthened in many districts by the discovery that they can by union do much to secure themselves from oppression. Ordinarily it is easy enough to keep in orderly subjection the myriads of villages which cover the land. The people are readily cowed before the paternal tyranny of their masters. But it now and then happens that the officials are obliged to call upon the people to combine for the general defence.—The lessons thus learnt are apt to be remembered, and the strength thus discovered to be turned in a direction which the authorities little expected. In some districts, a score or sometimes two or three score of villages have become confederate, and combine against the Mandarins, refusing alike just and unjust taxation. Two such confederacies may after a time get to fighting between themselves, and then comes the Mandarins' opportunity. It was during a struggle of this kind last year that the two military Mandarins were killed, of whose death we heard. A large body of troops were sent, and the quasi rebellion crushed by the summary execution of its leaders.

V. There is a very general impression existing among the people that foreigners can and will afford them the protection they need, alike from the rapacity and injustice of the yamens, and from the strong and lawless among themselves. This impression is fast gaining ground, and we must all have become more or less familiar with it. There is an idea that if they can only by any means become connected with foreigners, they will be saved from these sources of trouble. Perhaps some think that we are naturally more upright than their countrymen. Others again are ready to seek our help in order to enable them securely

to defy even the just claims of their rulers. At any rate, numbers, and I believe continually increasing numbers, recognise our power, and are willing to turn it to their own advantage.

VI. There are also two very important circumstances to be taken into account in any such review as we are now making. One is the rapidly waning power of the different native faiths. I am by no means crediting Christianity with having produced this effect. I rather look upon it as a providential preparation for the advent of the truth. Nor am I denying the strong hold which both idolatry in its various forms and Confucianism still have upon the people. Still the fact is unquestionable, and has been acknowledged by many intelligent Chinese, who have remarked upon it in my hearing. The present state of the religious and philosophic mind of China finds parallels in the history of many nations at the epoch of their first being brought into contact with Christianity. We must all have had opportunities of noticing how little reverence is shown for the various deities, and how readily many not only join in a laugh at their impotency, but actually neglect altogether the prescribed acts of worship. So true is it that the heart of the nation has little faith in its creeds, that the universal complaint of Christian missionaries is that they are met by a deathlike stupor which is harder to deal with than the most debasing superstitions; and that there would be more reason for hope if we were met by a vigorous defence of the system we desire to overthrow. Of all the prevalent faiths, Buddhism has undoubtedly the largest number of adherents, and its temples are usually the largest and most frequented. But as an educated man said to me one day, "The time of its glory is past—Buddhism is already a ruined faith." Language just as strong might be used even of Confucianism itself. Though still revered and defended, its code of social morals has now-a-days but little power over the lives of men. Covetousness and the other vices of the unregenerate heart have proved too strong for it. The nation, as we find it, is fast sinking into the condition of a people without any religion at all. The advent of Christianity has for one of its first effects the hastening of this process of decay. In the great cities, while the great heathen festivals are maintained by multitudes for purposes of amusement or gain, it is by no means uncommon to meet with families in which no idols have ever been kept. In Peking, especially, it is said that there are many such. Some men have not for years visited any temple with the object of worship. It is well known that there are already many others who have heard enough in our chapels to convince them of the folly of idolatry, and

who have actually relinquished it, though without adopting a purer faith. Probably the expensiveness of idol worship, joined with the extreme poverty of large masses of the people, will become one of the great agents in its overthrow in the rural districts. Villages could be named consisting of sixty or seventy families, all very poor, which have been wont to spend in years gone by as much as one hundred and fifty taels per annum in incense and paper for burning. Now all this, connected with the non-existence of caste, and the absence of any civil or social disabilities arising from a change of faith, has much to do with the purpose of these remarks. It helps to explain the apparent ease with which large numbers are seen to break away from heathen associations. It may be readily believed that not a few are glad to be freed from the pecuniary demands of idolatry. In a multitude of cases, the man finds himself the better for the change. He is relieved from an expensive burden. Very likely he by no means realizes that Christianity will make far greater demands upon him, and the discovery that it does so may drive him away from it. Yet an intellectual conviction, more or less distinct, of the truth of its great cardinal facts will help the change. It by no means follows that there is any heart faith. There may or may not be. In a majority of cases, alas! I believe it to be wanting. And then the question arises, in what light are these men to be regarded, and how are they to be dealt with by the church? I am convinced that, more rapidly than we are aware of, this class of men is springing into existence,—men who know enough of Bible truth on the one hand to have forsaken idolatry, and on the other to shrink from a confession of Christ with all the natural enmity of the human heart. A class at once the most hopeful and yet the most hopeless. They are to no small extent the *result* of the so called *fruitless preaching* of the the last thirty years. Many of them get into our churches for a time, but they do not stay. Their character is in many respects like that of the large mass of our home congregations. Of what use is it to talk to them of the evils of heathenism, and so forth? They know and feel all this. But oh, if by a mighty outpouring of spiritual power we could melt their flinty souls, and draw them to the Saviour! It is the old, old cry of human helplessness. We need the "tongue of fire."

VII. The other circumstance just referred to relates to a state of things peculiar to the rural population. Romanism has taken advantage of it to the full to swell its numbers. It is now for Protestant missionaries to recognise its existence, and to act accordingly. I mean the disposition of the inhabitants of any

given village or district to move in a mass. In the cities, although clanship exists, it is in a far weaker form. There, it is pretty much each man for himself. There is often little intercourse even amongst neighbours, and relatives are frequently widely scattered. But in the country it is far otherwise. A village is, in most cases, a family. Very commonly there is only one surname in the place, and the 30, 60, or 100 families have a common ancestry and recognize a mutual relationship.—Then again, in each village there are usually one or two men who are looked up to by all as leaders. These are not necessarily the oldest, nor are they the heads of the clan, who may be mere infants. They are men abler than their fellows, to whom recourse is had in all matters of general interest, whether it be the repair of the village temple, or a tussle with the Mandarins. Now, if these men lead the way, they can almost always carry with them many others. I need hardly point out the peculiar temptations and dangers which may yet arise to our native churches from this source. While in many respects a help, and this spirit of clanship ought to become a mighty help in the promulgation of the truth, it is to be feared also that many unworthy members will thus get into the church, and that in days to come, any cause of disagreement which may arise will be sadly embittered by its influence.

VIII. Another fact which I have never heard noticed, but which I have good reason for saying is exercising no small influence upon many in these poor villages, and inclining them to profess an interest in the gospel, is that the people know that missionaries, Romanist and Protestant alike, have already spent considerable sums in hiring houses, chapels, and so forth, in Peking and other cities, and that not a few natives have got employment from them in various ways, and are kindly treated and well paid. I am sorry to be obliged to add that cases have occurred in which the very men we have thus employed have told the most barefaced lies upon this subject, and have excited the wildest expectations among the simple peasantry, to whom the hope of all manner of worldly good has been held out as an inducement to them to seek baptism, with the desire, on the part of our helpers, of thus increasing the apparent success of their labours, and rising in our esteem. We all know what perpetual anxieties arise from causes of this kind even near to our own stations, where we can to some extent counteract them. What wonder then, if among these poor rustics, in their ignorance of the glorious meaning of our message, the temptation to look upon it as a sort of speculation should be very great. They may think we have some ulterior object; but wheth-

er or no, money is being spent, and by skillful management, some of it may perhaps be diverted into their own pockets.

IX. The last point to which I shall advert,—it is perhaps the most important of all—is the course taken by the Romanists, and the effect which this course has had upon the country districts. The children of this world are ever wiser in their generation than the children of light. Popery has always known how to make all bend to its purposes. As might have been expected, from the facts above mentioned, it is in the rural districts that its greatest successes have been achieved. Advantage has been taken of every opportunity. Sometimes it has been a private disagreement, successful interference in which has secured the nominal adhesion of several families. Sometimes it has been a contest between the people and the officials, in which the priests have taken the part of the people, who in order to secure their aid have come over to mother church in numbers. In spite of the jibing strictures of some public prints, and the gratuitous assertion that such a thing is impossible, we know that powers have been granted to the Romish priests very similar in many respects to those which were wont to be secured by the concordats formerly made with European states. The exact nature of these powers it may be hard to discover—it would perhaps ill serve the turn of these skillful plotters to have them very clearly defined. The means by which they have been obtained may be a mystery; but of the fact itself, few who have had opportunities of inquiring into the position assumed by the hierarchy can have any doubt. However startling, it would seem to be true that the priests do claim and exercise magisterial power among their converts. We know too, that the magistrates fear them, and that a jealous dread of Protestant missionaries demanding similar rights has something to do with the continued opposition of the official class to our work in the interior. Moreover, it is instructive to note that whole villages are reputed to have refused the payment of land and other taxes on the plea that they have embraced the Romish faith, thus wresting that part of the treaty which guarantees to native Christians an immunity from all taxation for idolatrous purposes.

J. L.

TIENTSIN, July, 1867.

[To be concluded next month.]

... Three native pastors have just been ordained over churches in Eastern Turkey, and one in the Central Mission, making the whole number in the three missions to the Armenians twenty-seven. The number of licensed preachers reported is forty-five in the three missions.

欽命總理各國事務和碩恭親王

爲

給發諭單事照得咸豐八年天津議定法國條約第十三款內載凡中國人願信從天主教而循規蹈矩者毫無查禁皆免懲治又載向來所有或寫或刻奉禁天主教各明文無論何處概行寬免各等語除按照和約業經行知各督撫將八年十年所定各款一體通行張貼外又於本年十一月初二日恭奉

諭旨嗣後各該地方官於凡交涉習教事件務須查明根由持平辦理如習教者果係安分守己謹飭自愛則同係中國赤子自應與不習教者一體撫字不必因習教而有所刻求各該地方官務當事事公平分別辦理以示撫綏善良之至意等因欽此惟此事雖已屢次通行各省督撫遵照辦理然各省中不協情事仍復層見迭出屢據習教者具呈申訴推其不協之由首因習教者不欲如往派攤各項迎神賽會演戲燒香諸冗費據云此等事件與伊無涉故不應勉強照攤而各該地方官與不習教民人等必欲伊等一律派攤是以時起爭端本衙合再備文知會各省俾知

上意及本衙門所議庶各省得有一定遵循不致臨事疑慮用能仰體

我

皇上一視同仁之意於習教不習教者無不愛如赤子且天主教原以勸人行善爲本其大旨與儒釋道同是以康熙年間曾經准行然伊等亦不能因係教民遂欲倖免各項公費如有差徭及一切有益等項亦應照不習教者一律應差攤派惟迎神賽會演戲燒香等事與伊等無涉永遠不得勒派勒攤至地方官若遇有上二項合派之事必須實按直道分割不得曲爲牽混比如所派內計公費四成冗費六成即應指明習教人止攤四成其餘六成與伊等無涉永免勒出又若因習教人不肯攤與教規相反之無益各費致被不習教人凌辱毆打並搶掠什物焚毀田禾等情該處地方官必應爲之澈底根由按律嚴懲其搶掠焚毀各物亦即令照數賠償務須平允再業經與 法國酌定傳教士並非官員故不能干預別項公私事件保護習教人等然伊等均係端方之士在伊本國亦皆爲人所敬重其本意原係勸人爲善况現際中國與 法國誠心友睦自應格外厚待以敦契誼以後如有傳教士用稟呈赴訴地方官若確係理直之事必應立即秉公辦理不可稍有苛求以上各節除業經通行知照各省外爲此發給諭單俾得家喻戶曉勿須遷就以期遏爭端而安善良特諭

同治元年正月 日

AN IMPERIAL ORDER CONCERNING ROMAN CATHOLICS.*

PRINCE KUNG, *by Imperial Will President of the Board, hereby issues an Order:—*

THE 13th Article of the French treaty, agreed to and signed at Tientsin in the 8th year of Heen Fung (1858), secures "to all Chinese, who wish of their own will to embrace the religion of the Lord of Heaven, and to follow its practices, a perfect freedom from persecution and penalty;"—and again, "whatever has before been promulgated against its propagation, either in manuscript or in print, is hereby abrogated throughout the Empire."

In accordance with this treaty, the Prince has already instructed the provincial authorities to carry into full effect the articles of the treaty of the 8th and the convention of the 10th years of Heen Fung (1858 and 1860) in their entirety, as well as to expose the same to public view. But, in addition thereto, the Prince has, on the second day of the 11th moon of the present year, received an Imperial Decree as follows: "Hereafter, when there arise disputes affecting Christian converts, the local authorities must thoroughly investigate their origin, and deal with them justly. If Christians fulfill their part as becomes good citizens, regulate their conduct, and have respect for themselves, they are among the children of China, and must, as a matter of course, be protected and as tenderly cared for as those who are not of this religion. They are not to be oppressed on the ground of their professing Christianity. The local authorities must be just in each and every matter, and treat it with discrimination, thereby showing that it is the earnest will of the government to protect and nourish the good and the upright. Respect this!"

But although instructions on this subject have frequently been issued to the Viceroy and Governors for their guidance, yet instances after instances have been known where the provincial authorities acted in opposition thereto, and converts have repeatedly made complaints in their petitions. The Prince's inference is, that the cause of their deviation from instructions lay chiefly in the Christians' being unwilling to contribute their quota, as they did formerly, towards certain useless ex-

penses, as receiving gods, idolatrous processions, theatrical performances and incense offerings. The petitioners say, that "as these things do not concern them, they should not be compelled to contribute." On the other hand, the local magistrates and non-professors of Christianity insist upon their doing so, as well as other men. Consequently, disputes at all times arise. The Prince deems it his duty to write again to the provincial authorities, acquainting them with the Imperial Decree and the decision of the Foreign Board, that all may have one uniform rule by which to quiet their conduct, and not be thrown into doubt and anxiety when questions of this nature present themselves. Thus may the people be led to appreciate His Majesty's equal and impartial good-will towards all—whether Christians or not—each and every one of whom he loves as children.

Moreover, the religion of the Lord of Heaven has for essentially its first object the teaching of men to do good, and its fundamental principles are similar to those of Buddhism, Taoism and Confucianism; for which reason, it was tolerated in the reign of Kang-he. But its professors cannot, on the ground of being teachers of people, expect to be exempt from all contributions for public purposes. If labour were wanted for government service, or money to secure useful ends were to be levied, Christian converts are liable in the former case to be impressed for duty, and in the latter to be taxed, in the same manner as other men. But they are never to be compelled to give anything toward receiving gods, idolatrous processions, theatrical performances, and incense offerings, because in none of these are they interested.

If local authorities meet with subscriptions which have a mixed nature, civil and religious, they must honestly and rightfully separate one from the other, and not impose them without judgment or discrimination. For instance, were a fund to be raised, four-tenths of which were for public objects, and six-tenths for useless [idolatrous] ones, the authorities must distinctly point out that Christians are liable only for the four-tenths, and are not to be compelled to pay the remaining six-tenths; the latter being for uses which do not concern them.

Again should Christians, on account of their refusal to be assessed their share towards those useless services which are contrary to their Christian principles, be ill-treated or beaten, or be plundered of their property, or have their crops burnt or destroyed, the local authorities must investigate the matter to the bottom in the sufferers' behalf, and rigidly punish the offenders according to law, and order them to fully compensate for what

* This document was translated for "The Missionary Recorder" by a native assistant of the American Protestant Episcopal Mission at Shanghai. A copy was furnished to "The Friend of China," and it has already appeared in that journal; but as it is a document of permanent interest—although issued five years ago—and as few of our readers will see it elsewhere, we give it a place in our columns.—[Ed.]

was plundered, burnt or destroyed; and it must be just and equal.

The French and the Chinese governments have however decided, that as missionaries are not Mandarins, they cannot take part in other matters, public or private, or to protect their proselytes. But whereas they are well-disposed men, and are all, in their own country, greatly respected of others; and whereas their first object is to instruct men to do good; and moreover, since at this time good faith and amity exist between the French and the Chinese governments, they [missionaries] must be treated with more than usual high consideration—thereby strengthening the bond of friendship. Hereafter, if missionaries submit any petition to the local authorities, concerning matters which are right and reasonable, the latter must at once investigate and deal with them in accordance with justice, and may not oppress the complainants in the slightest degree.

The Prince has already transmitted to the provincial authorities instructions on the different subjects referred to above; and, in addition thereto, he issues this order for the information of every family and every individual, and for the removal of any existing doubt, with the hope that contentions may be guarded against, and the good and upright comforted thereby. A special order.

Tung Chih, 1st year, 1st moon, — day.

(For The Missionary Recorder.)

THE GOVERNORS OF THE EIGHTEEN PROVINCES OF CHINA.

THE reader who will venture on a perusal of the following will have a fair idea of the names of the individuals who hold provincial jurisdiction in the Celestial Empire.

GOVERNORS GENERAL.

Chihli	劉長佑	<i>Liu Chang Yu.</i>
Two Kiang....	曾國藩	<i>Tseng Kuo Fan.</i>
Two Kuang....	瑞麟	<i>Jui Lin.*†</i>
Two Hu.....	李鴻章	<i>Li Hung Chang.</i>
Shansi & Kansuh	左宗堂	<i>Tso Tsung T'ang.</i>
Szechuen	駱秉章	<i>Lo Ping Chang.</i>
Fokien & Chekiang	吳堂	<i>Wu T'ang.</i>
Yunnan & Kweichow	張凱嵩	<i>Chang Kai Sung.</i>

DIRECTORS GENERAL.

Yellow River..	蘇廷魁	<i>Su Ting K'uei.</i>
Grain Transport	張之萬	<i>Chang Chih Wan.</i>

GOVERNORS.

Shantung.....	丁寶楨	<i>Ting Pao Chen.</i>
Shansi.....	趙長齡	<i>Chao Chang Ling.</i>
Kiangsu	李瀚章	<i>Li Han Chang.</i>
Hupei.....	曾國荃	<i>Tseng Kuo Ch'uan.</i>
Hunan.....	劉崐	<i>Liu Kun.</i>
Honan.....	李鶴年	<i>Li Ho Nien.</i>
Shensi.....	喬松年	<i>Ch'iao Sung Nien.</i>
Nganhui.....	英翰	<i>Ying Han.†</i>
Kiangsi.....	劉坤一	<i>Liu Kun Yi.</i>
Fokien.....	李福泰	<i>Li Fu Tai.</i>
Chekiang	馬新貽	<i>Ma Hsin Yi.</i>
Kuangtung....	蔣益澧	<i>Chiang Yi Li.†</i>
Kuangsi.....	鄧柏蔭	<i>Kuo Pai Yin.§</i>
Yunnan.....	劉嶽昭	<i>Liu Yu Chao.</i>
Kueichow.....	張亮基	<i>Chang Liang Chi.</i>

* Acting.

† Tartars.

‡ Lately resigned.

§ Asserted upon good authority to be Acting Governor of Kiangsu.

The above list comprises four noblemen, viz., one Marquis and three Earls. The Marquis is Tseng Kuo Fan, who is also a Chief Secretary of State. The three Earls are Li Hung Chang, Tso Tsung T'ang, and Tseng Kuo Ch'uan, who are also Junior Guardians of the Heir Apparent (!). There is one Senior Guardian, Lo Ping Chang, (if we exclude Tseng Kuo Fan, who does not appear to figure with that title now), and three persons who are entitled to wear the insignia of the first rank—Wu T'ang, Liu Kun Yi, and Liu Yu Chao.

The Chinese have five ranks of nobility, as follows: Kung, Hou, Pai, Tzu, and Nan.—These have been rendered into Duke, Marquis, Earl, Viscount, and Baron, by some sinologues; one of the number being Dr. Medhurst, who must take high rank as a scholar, and whose opinion is worth much. Dr. Legge, in his second volume of the Classics, Book V., Pt. 2, Ch. II., 3, tells us in a foot note that the words Kung, &c., are considered by some to be equivalent to Duke, Marquis, Earl, Viscount, and Baron, and by others to be equivalent to Duke, Prince, Count, Marquis, and Baron, but these he bids us accept with caution, as "they by no means severally correspond to those dignities." This latter sentence is somewhat ambiguous, and certainly leaves us in the dark. If Dr. Legge can assert so positively that the Chinese words alluded to above do not correspond to the English titles which have been furnished us by sinologues, and have been in use now for a number of years, he might have enlightened us with information touching what they do represent. A negative assertion is worth lit-

tle, unless it be supplemented with the necessary information. The second arrangement of noble titles which Dr. Legge gives us may be characterized as somewhat odd, for the reason that a Prince is placed after a Duke, and a Marquis after a Count; and moreover, one of the titles given is not English at all, but French. We have homogeneous *versus* heterogeneous order, and out of these two we shall do well to cling to the former. If we accept the latter, we are bound to call Tsêng Kuo Fan a Prince; and the absurdity of this will be apparent at once. It is quite possible that Kung and the other four words do not correspond exactly to Duke, Marquis, &c.; but until some one has proved to us clearly what they *do* correspond to, let us retain these titles. They are more consistent with good sense and orthodoxy—if liberty may be taken with that word—than Duke, Prince, Count, Marquis, and Baron.

Amongst the list of Governors, it will be seen that Li Han Chang's name is given as the Governor of Kiangsu. It appears from a recent edict, that this individual has been appointed to assume temporarily the functions of Viceroy of the Two Hu, in place of Li Hung Chang, who has been ordered up further north. Now it must happen, either that Li Han Chang has not yet had the seals of the Kiangsu office in his hands; or that, having had them, he has handed them over to some one else. If the former surmise is correct, then it is very clear that he has never been *de facto* Governor of Kiangsu, for no man can be looked upon in the light of an occupant of any office until he has formally taken over the seals of that office. It is next to impossible for the Governor of Kiangsu, with the seals of that office still in his hands, to exercise any control whatever over Hupeh or Hunan; but it is not impossible for him, while still retaining his office, to act as Governor General of the Two Kiang.

A decree which appoints a man to a certain post, if followed by another directing him to proceed elsewhere, may be said to be annulled. The second decree may contain only some provisional appointment, but it is quite possible that the recipient of it may never take up the post first assigned him.

The Viceroy of Fokien and Chokiang, Wu T'ang, will hand over the seals of office to the Tartar General, Ying Kuei, on the 7th Sept., and will proceed to Canton as Imperial Commissioner to enquire into the recent conduct of Chiang Yi Li, the late Governor of that province.

W. T. LAY.

Foochow, 28th August, 1867.

... It is reported that the French Admiral will take energetic measures for the release of the native Romanists lately arrested and imprisoned in Japan.

MEMORIALS IN REFERENCE TO TREATY REVISION.

At a recent meeting of all the Protestant missionaries of Foochow, a Committee was appointed to draw up memorials containing suggestions concerning the revision of our treaties with China. Believing that in union is strength, they would have preferred to unite with all their fellow missionaries in China in a joint memorial on this subject. But as there was not time for this, they concluded to prepare papers containing such suggestions as seemed to them important and practicable.—These memorials, having been approved and signed by all the missionaries at this port, have been forwarded to Peking—that of the American missionaries to the American Minister, and that of the British missionaries to the British Minister. We now insert a copy of each memorial, hoping that missionaries at other ports will adopt the same or similar forms, and forward their memorials to Peking without delay.

FORM OF AMERICAN MEMORIAL.

To the HON. ANSON BURLINGAME,
U. S. Minister, &c., &c., to China.

SIR:

We, the undersigned Protestant missionaries of the U. S. resident at Foochow, understand that it is proposed at an early date to make a partial revision of the existing treaties between China and western nations. In view of this, we beg respectfully to present to your Excellency the following suggestions with reference to a subject in which we and the Christian churches we represent are most deeply interested.

1st. A clause in the Sixth Article of the convention between France and China, signed at Peking October 25, 1860, states: "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

This provision of the "French Convention," as your Excellency is aware, is not contained in the treaty between the U. S. and China. It is true that by the operation of the Thirtieth Article of our treaty, commonly known as "the favored nation clause," the privileges thus granted to French missionaries "at once freely inure to the benefit of" missionaries from the U. S. But it appears to us of the utmost importance that the subject should not remain in this merely inferential or constructive position, because hitherto the Chinese authorities have frequently denied, or called in question, the validity of the claim to these rights by missionaries from the United States. A definite assertion in our treaty on this subject would obviate all

further dispute concerning it with the Chinese officials, and bring before them directly and authoritatively these privileges which as Missionaries from the U. S. we think we have a right to claim.

2d. The Twelfth Article of the English treaty states: "British subjects, whether at the ports or at other places, desiring to open houses, warehouses, churches, hospitals or burial grounds, shall make their agreement for the land and buildings they require, at the rates prevailing among the people, equitably and without exaction on either side." In the 12th article of the U. S. treaty on this subject, *two clauses* are added: (1) "nor shall the local authorities interfere, unless there be some objections offered on the part of the inhabitants respecting the place;" and (2) "the citizens of the United States shall not unreasonably insist on particular spots." In reference to these two clauses, our uniform experience has convinced us that the Chinese authorities have utterly perverted their original purport and that they persistently use them as *restrictions* operating wholly to the detriment of the interests of U. S. citizens in China. In view of this, as well as of the fact that the United States is the *only nation* whose citizens or subjects are placed under these restrictions, we respectfully request that the two clauses we have quoted may be removed from our treaty, and that the 12th Article of the English treaty—the same or in substance—be introduced.

3d. In the Twenty-ninth Article of our treaty with China, which refers to Christianity, the opening clause of the Chinese text reads—耶穌基督之聖教又名天主教—"Protestantism also called Romanism." We think this clause highly objectionable, because it asserts that Romanism is only another name for Protestantism; and we respectfully suggest that the two Chinese characters 又名, "also called," be removed from the text, and that the character 暨 "and," be substituted for them. The clause will then read—耶穌基督之聖教暨天主教—"Protestantism and Romanism."

4th. In the Ninth Article of the English treaty it is provided that "British subjects are hereby authorized to travel, for their pleasure or for purposes of trade, to all parts of the interior under passports which will be issued by their Consuls, and countersigned by the local authorities;" and in the 8th article of the Russian treaty, concluded at Tientsin June 13th, 1858, it is declared that "the Chinese government believing that Christian missionaries are good men, who seek no ma-

terial advantage for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass everywhere in the country." Your Excellency is aware that there is nothing in the U. S. treaty with reference to either of these very important subjects, and the present seems to us a favorable time for supplying the deficiency.

FORM OF BRITISH MEMORIAL.

To His Excellency

SIR RUTHERFORD ALCOCK, K.C.B.

&c. &c. &c. &c.

H. M. Minister at Peking.

SIR:

We, the undersigned Protestant missionaries of Great Britain resident at Foochowfoo, understand that it is proposed at an early date to make a partial revision of the existing treaties between China and the United Kingdom of Great Britain. In view of this, we beg respectfully to present to your Excellency the following suggestions with reference to a subject in which we and the Christian churches we represent are most deeply interested. A clause in the 6th Article of the "Convention" between France and China, signed at Peking October 25th, 1860, states: "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." This provision of the "French Convention," as your Excellency is aware, is not contained in the treaties between Great Britain and China. It is our opinion, nevertheless, that by the operation of Article LIV. of our treaty, commonly known as the "favoured nation clause," the privileges thus granted to French missionaries are equally accorded to missionaries from Great Britain. But it appears to us of the utmost importance that the matter should not remain in this merely inferential or constructive position, because hitherto the Chinese authorities have frequently denied or called in question the validity of the claim to these rights by British missionaries. A definite assertion in our treaty on this point would obviate all further dispute on the subject with the Chinese officials, and bring before them directly and authoritatively these privileges, which as British subjects we think we have a right to claim.

We therefore earnestly pray your Excellency to adopt such measures as may commend themselves to your judgment to obtain, in the proposed revision of the treaty between Great Britain and China, a definite recognition of the right of British missionaries "to preach and propagate the doctrines of Christianity throughout the length and breadth of the Chinese Empire, and to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, SEPT., 1867.

BIRTHS.

At Tientsin, June 16th, 1867, a son (Justus Judson) to Rev. J. Doolittle.

At Foochow, July 5th, 1867, a son to Rev. L. N. Wheeler.

MARRIAGE.

At Mt. Washington, Ohio, U.S.A., April 9th, 1867, ROBERT NEWTON JONES to ADAM ELIZABETH, eldest daughter of Rev. I. W. Wiley, D.D., formerly of the American M. E. Mission, Foochow.

DEATH.

At Hankow, 15th July, 1867, the infant son of Rev. GRIFITH JOHN, aged 8 months and 15 days.

MEDICAL MISSIONS.

EVER since the days when the temples of *Æsculapius* were the resort of the sick, and the benevolent labors of *Hippocrates* won for him immortality as the father of rational medicine, the healing art has occupied its legitimate place in the front rank of the honorable professions. To Christianity, however, must be awarded the meed of praise for divesting medicine of early empiricism, and elevating it to its true dignity and importance as the benefactor of our race. In the pagan world charlatanism and imposture were prevalent, and medicine tended toward its decline. But, under Christian emperors, a number of medical schools were established, in which the professors and lecturers received regular salaries; while every town of a certain size had its archiaters, or chief physicians, and no one was permitted to practice medicine without having first undergone examination by them. They were paid by the state, and in return were required to attend the poor gratuitously. Hospitals and dispensaries owe their origin to Christianity, as the pagans seem to have had no analogous institutions. It appears that the first hospital was founded at Jerusalem, by St. Paula, toward the end of the 4th century; and the example was soon followed by the pious, the powerful, and the wealthy.

As the dark ages were being succeeded by the dawn of a brighter era—as order

began to emerge from the chaos of barbarism which followed the destruction of the western Roman empire, monks and priests became the principal physicians, and medicine was taught in some of the monasteries. The earliest modern work on surgery was published by a learned priest, about the year 1363.

The Latin Church, at an early period, adopted medicine as an appliance in its system of propagandism, and Protestant churches have organized medical missions in every great foreign field. The wisdom of this policy does not stand in need of our vindication; yet a few thoughts on the subject may not be considered inopportune.

Medical missions find their warrant in something more than a few isolated Bible facts. Prophecy pointed to Messiah as the great Healer, and when He came, in the fullness of time, His earthly ministry answered to that character. The terms of our Lord's commission, first to the twelve disciples and afterwards to the seventy, included a command to "heal the sick." The interweaving of the art of healing with the labors of the evangelists is constantly illustrated in the New Testament. If it should be thought that the obligation of healing ceased to exist when miraculous power was withdrawn, the same objection might be urged against the preacher's office; for the teachings of the first missionaries were quite as supernatural as the gift of healing. They spake as they were moved by the Holy Ghost, and in tongues and dialects not their own, and which they never had studied.

In surveying the great field around us—in studying its peculiar wants and claims, we do not discover any reason for abridging the primitive idea of missionary effort. In order to insure speedy and permanent success we still need the labors of erudite Paul, of eloquent John, and of the youthful but ardent Timothy. And is there no place for Luke, "the beloved physician," he "whose praise is in all the churches?"

It has been asserted that "no argument

from miracles or any other is so impressive to the heathen mind as the conduct, the life of a missionary or a convert, resulting from the power of the gospel spirit." One leading element in the mysterious influence of a good life is disinterested benevolence. Modern medical science, as applied by the missionary, is to the heathen not only well-nigh miraculous, but it is a new and striking revelation of beneficent interest in their welfare; and thus access is gained to the hearts of sufferers, the distrust of their friends is removed, and the gospel of the grace of God enters an opening door that would otherwise be firmly closed. This theory is corroborated by the experience of Dr. Lowe in South Travancore, India, where the London Mission has over 24,000 adherents.—The labors of the Dr., as surgeon and ordained missionary, have been followed with happy consequences; for the people, "disarmed, conciliated and aroused, are willing listeners to his gospel message." Similar results have rewarded the benevolent zeal of medical missionaries at various stations in this land.

In noticing recent reports, one by F. Porter Smith, M.B. Lond., and Surgeon of the Hankow Medical Missionary Hospital; one by Dr. Dudgeon, Surgeon of the Peking Hospital; and one by Mr. John Lowe, M. R.C.S.E., in charge of the South Travancore Mission Hospital,—the "Lancet," an influential English periodical, gives utterance to the following:

"Apart from the moral interest attaching to medical missions, it is impossible to look upon the labours of medical missionaries, and upon their contention with old forms of medicine and civilization, with anything but much pleasure. We venture to believe that when the history of the first effective impression made by Western nations upon the old and effete nations of the East comes to be written, a most honourable, if not the very first, page will be reserved for an account of the labours of the first men who went out in the capacity of medical missionaries. We have just completed the reading of several reports of such men, and have not often read reports with a greater sense of instruction and interest. They relate professional work with the modesty and modera-

tion of true physicians; they make generous and honourable mention of the medical assistance and services of men of other nations and other ways of thinking; they are singularly free from cant and commonplace; and they abound in most interesting information as to the state of medicine in China and India, or rather the state of society from a medical point of view. * * * We have said nothing of this association of Medicine and Religion. It is eminently a seemly one. It is for Medicine to repeat the 'miracles of healing' with which Christianity was inaugurated. We are proud of the gentlemen whose reports we have been noticing. These reports show them to be at once able members of their profession, and worthy followers of Him who 'went about healing all manner of sickness and disease among the people.'"

This testimony in favor of medical missions is as gratifying as it is just; and the favorable mention made of the professional skill of those gentlemen whose reports are noticed will apply with equal force to many of their co-laborers.

Much remains to be done, however, before this arm of the missionary service in China can be placed upon its proper basis, and attain the commanding position it is destined to occupy. It ought to receive the enlarged sympathy of the Christian world, and its increasingly liberal support. Every station should have a well-equipped hospital and dispensary. No unnecessary time should be lost in training a corps of native assistants, chosen from among the intelligent Christian young men of our societies. In the work of medical instruction the great want of a uniform nomenclature has already been pointed out in our columns by Dr. Maxwell, whose suggestions will, we hope, receive the consideration that their importance demands.

We find the following telegram in the San Francisco "Evening Bulletin":—

NEW YORK, June 26.—Putnam & Son, book-sellers, ship to-day 10 tons of school books for Japan. The shipment includes 13,000 elementary books. The contract with the Japanese government is to deliver them there, and future shipments, at about the same price wholesale dealers pay here freight and insurance included.

REVISION OF TREATIES.

The communication in our last number, over the signature of "Y. J. A.," placed before our readers a subject, the claims of which cannot be too strongly urged upon the attention of the missionary body in China. There is certainly no sufficient reason why privileges should not be accorded to propagators of Christianity in the East, equal to those enjoyed by foreigners who are engaged in the pursuits of commerce. Men who claim a divine authorization for their work in this land, cannot admit any proposition that implies less than this.—Does it not then follow, that prompt and general action is the demand of the time?

It seems to us that a very little alteration in the British and American treaties will be sufficient to secure all needed privileges. Indeed, under the "favored nation" clause, we can now claim all the rights secured to French missionaries by the "Convention" of 1860, which are about all we need for the efficient prosecution of our work. Still, it is very desirable to have these provisions in our own treaties, rather than to deduce our rights from a comparison of the "favored nation" clause with the terms of the French Convention—especially as the Chinese authorities have sometimes declared the English version of the latter to contain interpolations of privileges not granted in the Chinese text.

Let our Ministers at Peking be respectfully memorialized on the subject of the extension of the rights of missionaries, as only thus can we meet the exigency now upon us; and such a course will not fail to receive the approval of enlightened public opinion in Europe and America.

We venture to make the following suggestions, viz.:

- 1st. The memorials should be as uniform, both in spirit and letter, as possible.
- 2nd. They should be passed through the hands of the Consuls to the Ministers.
- 3rd. Missionaries of all the different na-

tionalties should, of course, memorialize their own Ministers respectively.

Forms of memorial have been drawn up by a Committee representing the various missions at this port; which, after receiving the signatures of all the missionaries, will be forwarded to the British and American Ministers at Peking, through the Consuls of those nations. We publish these forms in another place. We hope that the missionaries at each station will promptly take similar action.

EDITORIAL ITEMS.

—We notice a lively discussion in the Hongkong papers concerning the policy of licensing gambling shops. There seem to be three parties in the controversy—first, those who approve of licensing a number of shops, and taxing them heavily, so as to derive a revenue of \$250,000 from them; second, those who approve of licensing a few shops, but object to deriving a revenue from them; and third, those who are entirely opposed to licensing. The first named party is represented by the "Press," the second by the "Mail," the third by Rev. D. B. Morris and the missionaries of Hongkong. We need not say that our sympathies are entirely with those who oppose licensing in any shape. The policy of suppressing evils by licensing a favored few to carry them on having been commenced in Hongkong, we may expect by and by to have thieving "regulated," and all "illegal" thieving kept down by the licensed thieves. The principle, once established, is capable of indefinite expansion.

—We are compelled to italicize a number of Greek words in Dr. Martin's article in this number, as we have not the font necessary to produce the original. Our readers will look with interest for the reëpearance of the Dr. in our columns, when he will make an application of his subject to various oriental countries.

—The "Hankow Times" is one of the neatest of our exchanges. Its typographical execution is almost faultless, while its editorial columns are conducted with ability, and with a spirit of fairness and candor that commands our hearty admiration. We do not know even the name of the editor, but we are glad to welcome the periodical visits of such a paper, printed hundreds of miles in the interior of China.

—We learn from the New York "Independent" that in the fire of April 25th at Yokohama, Rev. S. R. Brown lost the folios of his translation of the Bible into Japanese, which had cost him four years' labor, together with a voluminous translation of the laws of Japan, made for the American legation. We do not remember seeing this item in any of the local papers at the time.

—A few subscriptions for the "Recorder" remain unpaid. We hope these liabilities will be discharged without further unnecessary delay.

—Rev. S. R. Brown and family, of Yokohama, returned to America in May last by the California route.

PAMPHLETS.

ABSTRACT OF THE REPORT OF THE CHURCH MISSIONARY SOCIETY, for the sixty-eighth year. April 30, 1867.

The pages before us present an encouraging financial exhibit, and represent the general work of the Society as in a prosperous condition. Returns from the various stations in India and Africa indicate very marked success in those portions of the field. The general summary of the missions includes the following: Stations, 154; Missionaries, European and native, 285; Communicants, 14,694. No report has been received from the New Zealand Mission, on account of the disturbed state of that country.

REPORT ON COLPORTAGE IN THE METHODIST EPISCOPAL CHURCH MISSION, U.S.A., IN INDIA. For the year 1866.

Difficulties encountered in the work of Bible and tract distribution in India are enumerated in this Report. There is a want of competent and trustworthy men to act as Colporteurs, arising in part from the fact that insufficient pay is offered; Native Helpers do not readily engage in selling books; there is gross ignorance among the masses, especially in Oude, where perhaps 98 per cent. of the people are unable to read; a super-

stitious fear that the reading of Christian books will produce intelligent conviction of their truth is also prevalent. The Report makes the statement, that "the growing conviction of Missionaries generally is that selling is the best policy in circulating religious publications. Circulation has increased where selling as the rule has been adopted." Under the head of "Suggestions," we find this significant remark: "All should reflect that if it is important to prepare translations of the Scriptures, and get up a religious literature for purposes of evangelism, it is no less important to circulate them, even were the labor and trouble of doing so fourfold greater than it is."

REPORT OF THE MEDICAL MISSIONARY HOSPITAL IN SWATOW, under the care of WILLIAM GAULD, M. D. For 1866.

We are gratified with the statement that a new and commodious hospital, with a meeting room for patients, where religious services are regularly held, has been erected in Swatow. The total number of patients for the year is given as 2,738; total attendances, 10,854. The register contains the names of over 400 places from which patients have come for treatment, including towns and villages in every district of Tschew, as well as some within the borders of the Fokien province. Of medical diseases, those affecting the digestive system are the most numerous, consisting chiefly of cases of indigestion and debility among the poor, induced by the bad quality or insufficiency of their food. Of surgical cases, by far the most numerous were those requiring operations on the eye. Between 40,000 and 60,000 pills for the cure of opium smoking, were dispensed. Among the hopeful indications is the growing confidence on the part of the Chinese in the physician's skill, and the increased number of hospital patients; thus affording a more encouraging opportunity for the spiritual part of the work. Favorable mention is made of the native assistant, who in three years has acquired considerable skill in surgical operations, and in compounding drugs.

MINUTES OF SEVERAL CONVERSATIONS BETWEEN THE MINISTERS OF THE AUSTRALASIAN WESLEYAN METHODIST CHURCH, at the Eleventh Annual Conference, begun in Sydney, Thursday, January 19th, 1866.

Although somewhat late, we improve the first opportunity of noticing this journal of the proceedings of an important ecclesiastical body. It is a large pamphlet of 92 pages, and is the most perfect specimen of printed minutes that we remember to have ever seen. The general reader will be interested in perusing the resolutions on worldly amusements, the biographical sketches of departed ministers, the Annual Address of the Conference to the Members of the Wesleyan Methodist Church in Australasia and Polynesia, and the Answer of the British Conference to the Address of the Australasian Conference. The statistics place the numerical force of the Connexion as follows: Members, in Australia and Tasmania, 17,691—in New Zealand, Friendly Islands, Samoa and Fiji, 24,951, besides a total of 8,365 on trial; Ministers, 191; Native Assistant Missionaries, 49.

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

Published monthly at the Rooms of the Am. M. E. Mission Press; Price, \$1 per annum.

VOLUME 1.

FOOCHOW, OCT., 1867.

NUMBER 10.

(For The Missionary Recorder.)

ISIS AND OSIRIS;—Continued.

DUALISM IN THE EAST.

BY REV. W. A. P. MARTIN, D. D.

DUALISM, we have seen, was the goal at which Plutarch aimed in his laborious investigation of the Egyptian mysteries. The veneration in which Egypt was held, as in some sense the fatherland of Grecian culture—its high antiquity, and above all the currency which the religions of Egypt had obtained in the Roman Empire, were circumstances conspiring to stimulate research, and give importance to doctrines supported by Egyptian testimony. But Plutarch was not content to rest his doctrine on the sole authority of the Egyptians. He found evidence of its prevalence in countries far remote from the banks of the Nile, and boldly asserts that dualism is at once the most ancient and the most widely disseminated of all creeds.

This assertion he endeavors to make good by citing analogies in the religious philosophy of various nations. He first appeals to the Persians.

Zoroaster, he says, calls the beneficent deity Oromasdes, and the malignant one Ahrimoni-us. The former is symbolized by light, the latter by darkness. They are engaged in perpetual conflict; yet a time is looked for when Ahrimonius shall be overcome, and all mankind lead a life of happiness, dwelling together in harmony, and speaking one language. At that time they will no longer stand in need of food, and their bodies no longer cast a shadow.

The Chaldeans held the same doctrine, as Plutarch infers from the fact of their regarding the planets as deities, and distinguishing them into three classes—beneficent, malignant, and indifferent.

Among the Greeks, he says, the same belief is everywhere apparent—good being referred to the domain of Olympian Jove, and evil to that of Hades, while Harmonia is represented as the offspring of Mars and Venus, the happy result from a conflict of opposing principles.

It is unnecessary to follow our author, as he traces the dualistic idea in its various manifestations in the countries referred to; indeed its existence there might have been presumed, independent of demonstration. With the advantage of a more extended view of the world's history, and a wider acquaintance with human beliefs, we are able to add considerably to his catalogue of evidences, and to show that in a vague sense he is not far wrong in predicting universality for a certain kind of dualism; though we shall not admit so readily the other claim which he makes on its behalf—that of primogeniture among the religious tenets of the human race.

We recognize it in the worship of Baal and Astarte among the nations adjacent to Palestine. We discover it among the wild superstitions of Northern Europe, and may trace it even in the crude theology of the aboriginal Americans. It is more interesting, however, to note the form it takes among those great nations of Southern and Eastern Asia which stand forth as living monuments of antiquity—the sole survivors of an extinct world.

In theory the Hindoos acknowledge a triad, but practically they divide their devotions between two antagonistic deities. Forgetting their slumbering Brahma, whose work of creation is finished, and who no longer interferes with the course of Nature, they are only anxious to engage the protection of Vishnu, the Preserver, or to appease the wrath of Siva, the Destroyer. Nor is it unworthy of remark, that as the *phallos* of Osiris was worshipped in Egypt, so the *lingam* of Siva is revered in India as the symbol of reproductive energy, which only finds scope for its exercise in consequence of decay and death.

In China dualism appears under a peculiar form. There are not here two deities competing for the popular favor; but we find here two classes, called 神 and 鬼, answering very nearly to a distinction current among the Greeks, who, as Plutarch tells us, designated the good deities by *theos* and the evil ones by *daimōn*. They have, I admit, other distinctions than those of moral qualities; but these are uppermost in the popular idea. As we

rise, however, from the credulity of vulgar superstition to the subtle region of philosophic speculation, these divinities become divested of their personality and fade into mere forces—manifestations of the *Yin* 陰 and the *Yang* 陽.

In these last terms we have the true basis of Chinese dualism. As they are used to express the distinctions of sex, they are often called the male and female principles; and it is undeniable that in the mind of a native a sexual idea is attached to each, while the two together are looked upon as containing the seminal elements of the universe.

Evidence, however, is not wanting to show that this conception had no place in the minds of those who originated the Chinese language. The characters speak for themselves, and furnish us with a perfect mirror of the original idea—signifying, respectively, “*the luminous*” and “*the dark*.” In this sense they are applied to the sun and moon, the latter being called *T'ai Yin*—not as dark in itself, but as presiding over the realm of darkness. Light was recognized as an active agent in the production of physical changes; and darkness, not less important to the well-being of the material world, was not discovered to be a mere negation, but elevated to the dignity of a coördinate principle. The two together are made the foundation of a cosmogony, which in the function assigned to light bears some analogy to our Scripture account of the order of creation; and the resemblance is still farther increased by a faint conception of something anterior to *Yang*, and even prior to chaos. The common statement given in Chinese histories may be freely rendered in the following form:—“The indefinite or infinite 無極 produced the finite or definite 太極, the elements of nature as yet in a chaotic state. This chaos evolved the principle of *Yang*, or light. The *Yang* produced *Yin*, i. e., darkness followed in the way of alternation; and the *Yin* and the *Yang* together produced all things from the alternations of day and night, and the succession of the seasons.” Commencing with this simple idea, the *Yin* and *Yang* have been gradually metamorphosed into mysterious entities, the foundation of a universal sexual system, and incessantly active in every department of nature—at once the fountain of the deepest philosophy, and the aliment of the grossest superstition.

A comparison of the various phases under which the dualistic idea manifests itself in different countries would, we believe, tend to elucidate some obscure points in the religious history of the human race.

It is customary with a certain school to represent religion as altogether the fruit of an intellectual process. It had its birth, say they,

in ignorance, is modified by every stage in the progress of knowledge, and expires when the light of philosophy reaches its noonday. The fetich gives place to a personification of the powers of nature, and this poetic pantheon is in turn superseded by the higher idea of unity in nature, expressed by monotheism.

This theory has the merit of verisimilitude. It indicates what might be the process if man were left to make his own religion; but it has the misfortune to be at variance with facts. A wide survey of the history of civilized nations (and the history of others is beyond reach) shows that the actual process undergone by the human mind in its religious development is precisely opposite to that which this theory supposes;—in a word, that man was not left to construct his own creed, but that his blundering logic has always been active in its attempts to corrupt and obscure a divine original. The connexion subsisting between the religious systems of ancient and distant countries presents many a problem difficult of solution. Indeed, their mythologies and religious rites are generally so distinct as to admit the hypothesis of an independent origin; but the simplicity of their earliest beliefs exhibits an unmistakable resemblance suggestive of a common source.

China, India, Egypt and Greece all agree in the monotheistic type of their early religion. The Orphic hymns long before the advent of the popular divinities celebrated the *Pantheos*, the universal god. The odes compiled by Confucius testify to the early worship of *Shangti*, the Supreme Ruler. The Vedas speak of “one unknown true Being, all-present, all-powerful, the Creator, Preserver and Destroyer of the universe.” And in Egypt, as late as the time of Plutarch, there were still vestiges of a monotheistic worship. “The other Egyptians,” he says, “all made offerings at the tombs of the sacred beasts; but the inhabitants of the Thebaid stood alone in making no such offerings, not regarding as a god anything that can die, and acknowledging no god but one whom they call *Kneph*, who had no birth, and can have no death.” Abraham in his wanderings found the God of his fathers known and honored in Salem, in Gerar, and in Memphis; while at a later day, Jethro in Midian and Balaam in Mesopotamia were witnesses that the knowledge of Jehovah was not yet extinct in those countries.

The first step in the corruption of this great traditional truth was probably the substitution of two coördinate powers instead of the original ONE. These were not always conceived from the same point of view; but the human mind, longing for something like an explanation of the mysteries of nature, generally seized on two leading forces or principles, and deified

them as the foundation of a crude theory of the universe.

The Persians, struck with the existence of moral disorder, explained it by the conflict of Oromasdes and Ahrimanius. The Hindoos, impressed by the vicissitudes of our mortal state, personified their ideas in a Preserver and a Destroyer. And the Chinese, attracted by the most striking of all physical phenomena, pitched on light and darkness as the basis of a physical theory.

Among all the systems that have passed in review, there seems to be no family tie or well established relationship. In fact, the analogies subsisting between them appear to reduce themselves to the two ideas of duality and antithesis. A closer connexion at first view seems to exist between the Chinese and Persian systems; but their points of resemblance are accidental, and their differences essential. They agree in taking light and darkness for symbols; but the Persian makes them symbols of a moral idea, the Chinese of physical agents. The former regards them as persons; the latter never ascribes to them any attribute of personal existence, but assigns them different values under different circumstances as the x and y of an unsolvable problem—making them at one time mere terms of distinction, at another the elements of the sexual system, and again the active and passive agencies that pervade all nature.

We are safe in concluding that these several systems sprang up independently in each nation, as the fruit of their earliest efforts in the way of speculative thought. But how little that speculative thought was able to accomplish for the religious enlightenment of mankind, we have melancholy evidence in the fact that each of these dual systems at a very early period began to put forth the many branches of the polytheistic upas. In Persia, Plutarch says, each of the principal deities gave birth to half a dozen gods, who took part in their conflict. In Egypt and India, a numerous family of deities connect themselves with the leading characters; and in China, the two classes of *Shin* and *Kwei* take their rise from the *Yin* and *Yang*. Thus superstition takes up a philosophic idea, and perverts it to her own purposes; and human philosophy, without light from on high, is unable to oppose any barrier beyond the erection of an altar to the "unknown God"—inscribed with some such mournful confession as that which Plutarch gives us from a temple of Isis:—"I am all that is, or was, or shall be; and my vail no mortal hand has ever withdrawn."

PEKING, September, 1867.

...I never doubted the possibility of the conversion of the heathen since God converted me.—*John Newton*.

(For The Missionary Recorder.)

THE WORK OF PROTESTANT MISSIONS IN THE RURAL DISTRICTS OF CHINA.

PORTIONS OF A PAPER READ BEFORE A MEETING OF MISSIONARIES AT TIENTSIN, NORTH CHINA, MAY, 1867.

[Concluded from last month.]

HAVING thus reminded you of the unsettled condition of the country, of the oppression and corruption of the local governments, of the prevalent disregard of law and the frequent imposition of unjust taxation, of the poverty and helplessness of the people, their disposition to resist the claims made upon them, and of their impression that foreigners are both willing and able to help them; and having besides pointed out several circumstances calculated to induce them to regard Christianity with favor and to aid, at least apparently, in its progress—viz., the decay of their olden faith, their close tribal association, their expectation of worldly good in some form as the result of conversion, and above all, the way in which Romanism has trained many to regard the gospel: I may be permitted to enquire how all these things should affect our conduct and work as Christian missionaries. And

First: It is surely of the utmost importance that we should enquire as fully and accurately as possible into the origin of every nominally religious movement. The sudden and rapid growth of Christian communities in heathen lands often excites a strange astonishment, even among those whose faith in the overruling influence of the Spirit of God should have prepared them for the most glorious manifestations of his power. Differences of opinion, arising in part from differences in mental habit, and in part from various shades of religious feeling, are apt to show themselves. Some, eagerly expecting and earnestly pleading for manifestations of the divine presence, hail the faintest indications of awakening life as evident answers to prayer. Others, possibly no less devout, but sobered and saddened by frequent disappointment, rather incline to wait and see if these fair blossoms of spring will ripen into the golden fruit of autumn. Both feelings are right, and yet both need to be carefully watched. If we have any—the slightest—sign of the presence of the Master, indolence or want of interest on our part would be in the highest degree criminal. We should feel at such times no sympathy with those who croak out unbelieving doubts as to the reality of a work in which they have little interest. It is to be feared that even the true children of God have

often, by yielding to an unbelieving spirit, hindered the work of God, and cut themselves off from any large participation in His gracious gifts. Let us never forget the words of Jesus—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—Strong in the promises of God, we confidently expect the triumph of the truth, and can well afford to leave doubt and bitter cynicism to those who do not believe that He has spoken. It is an old cry—one which should ere this have been worn out—the assertion that missions are and must be a failure. If facts will not silence it, why need we reason with it? Are successes already achieved to go for nothing? We, at any rate, interpreting the promises in the light of history, confidently expect the speedy conversion of this vast empire to Christ. Nay, altogether apart from prophecy, there are many reasons which might warrant us in anticipating that the gospel will have a more rapid course of conquest here than in any other land. In fewer years than many among us, even in our most hopeful moods, imagine, the millions around us will probably have flung away forever even their countless superstitions, and be found gathering with ringing hallelujahs around the glorious banner of the cross.

But all the more, if we would see that longed-for day speedily dawn, must we be careful not to mistake the fitful flashes which shoot across the midnight sky for the streaks of morning. And in preparing for its advent, we shall do well to remember that in accomplishing His purposes of mercy God ordinarily works according to a given plan. Prior to all those glorious descents of spiritual power which have from time to time gladdened the hearts and strengthened the faith of the church, there have always been other forces in operation. In few cases will it be found that a wave of awakening or converting grace reaches either an individual or a district, without some preparatory work being first accomplished.—Now it seems to me that it is one of our first duties to learn, in every case if possible, what that preparatory work has been, how an interest in the truth has been awakened, what extraneous influences are present, and how far impure and worldly motives have led men to seek reception into the church.

It may be said, "Of course, because impure and worldly motives must necessarily exclude the applicant from participation in church privileges;" or, on the other hand, that "sincere interest having been awakened, it is of no moment to enquire whether its origin be more or less spiritual." But surely, on the one hand, impure motive in the outset may lead to that spiritual acquaintance with the saving truths of

the gospel which is the essential prerequisite to Christian brotherhood; and on the other, a full knowledge of facts may enable us to so adapt our efforts as to bring about this great result. Moreover, an anxious enquiry into the means by which the work is accomplished is consistent with the most reverent recognition of Him who controls those means.

The child who only knows that the solar rays which warm him are given by God, and the philosopher who can tell you how they come in vibrations, and even analyse the sun itself, and yet equally with the child believes in its almighty Maker, have practically arrived at the same result; only the piety of the philosopher, as it is more intelligent, so is it likely to be more firmly based than that of the child. Even thus is it when we would seek to understand the wondrous workings of the Divine hand in spiritual things. There are some who look only at results. A certain district has been awakened. Large numbers have been baptized: churches have been formed. Such and such hopeful signs of spiritual life exist, and such and such incidents have diversified the progress of the work. Would it not be wiser to try to find out the connection of all these things, to trace them as far as may be to their origin, and so to see how God is working, in the hope that we may learn how better to fall in with his great plan, and avoid mistakes which might mar it? We shall often find the human and the Divine strangely mingled, the human always full of weakness and sin, but the gracious Spirit using it nevertheless, and gradually assimilating it to the Divine.—Be it ours to use it too, and thus to be co-workers with Him who often leads His children by a way which they know not, to joys of which they have never dreamed.

Secondly: But while hopeful, let not those who may be called to labour in the interior, and especially in rural districts, be over sanguine. The comparative simplicity of the people, the hearty hospitality which is in every land a characteristic of country districts; the exciting interest attaching to the first arrival of foreigners amongst them, and especially of foreigners able to speak their language, and manifesting a kindly feeling towards them; simple curiosity to hear the new doctrine which has appeared among them;—these, combined with the circumstances above alluded to, are quite enough to create an interest—real and valuable of its kind—without any special outpouring of the Spirit of God. Oh let us not forget that great results are never brought about without proportionate effort. In the spiritual world, as in the natural, sowing must come before reaping. It is "he that goeth forth and weepeth, bearing precious seed," who "shall doubtless come again with rejoicing,

bringing his sheaves with him." We can look for a growing church, or indeed for a church at all, only as the result of hard work. It is perhaps true, as we have sometimes supposed it might be, that the same toil put forth in the rural districts would produce speedier results than in the towns. The experiences of Romish missions seem to suggest this. The recent experiences of some of our own stations seem to suggest it. Whether we ought not then at once to at least modify our plan of working; whether the time has not come for our going forth—as some of our brethren have already done—into the interior; how far it is wise still to concentrate our strength upon the great centres of population;—all these are questions deserving most earnest consideration.

If we take up country work to any great extent, other questions quite as important will press upon us. How far are we justified, or are we justified at all, in bringing other influences to bear upon the people than the simple preaching of the cross? Medical missions all admit to be a legitimate aid. But how far is the system of free schools to be carried? Is it wise to give money help to any extent? Ought we not from the first to throw a good deal upon the natives themselves? It is more than worth our while—it is our bounden duty—to try every possible plan for the extension of the Redeemer's kingdom. But let us not be surprised if success comes more slowly in many places than at first seemed likely. Possibly the first indication of great results at hand may be the outbreak of an unexpectedly bitter opposition.—The deadly antagonism of the human heart to God and holiness is the great obstacle after all, everywhere, and we must expect to meet it.

Lastly: It is of the utmost importance that, as missionaries, we should in our intercourse with the people steer clear of all secular complications. It is probably one of the most pressing duties immediately devolving upon us, to rivet the conviction upon the native mind that our objects are purely and solely spiritual, that we neither have nor wish for secular power, that we can in no way interfere with their worldly concerns, and that they can hope for no kind of worldly advantage from their connexion with us. Universally acknowledged as this duty is, it is far from being an easy one. The temptation is often strong to violate the great principle of non-interference with the civil magistrate. We are indignant at oppression—our blood boils at injustice. The people are prepared to confide in us, to urge us to the exercise of authority, and some of them to use us for their own ends. The difficulty of acting rightly is increased by the course taken by the Romish Church, and by the fact that the officials seem in many cases to expect us to follow a similar course. But it is only by keeping to

our own domain that we can fairly require the magistrate to keep to his, or secure the protection we need. The position and authority claimed by the priests is what we neither can nor ought to possess. Let us carefully avoid any approach to it. We do not need it. The spiritual arms we wield are omnipotent. And let us not merely ourselves avoid so fruitful a source of evil, but let us keep a firm hand upon our native helpers and others. The love of power is so natural to the human heart that this task will need all our wisdom and patience. But He who said, "My kingdom is not of this world," will be with us, and amid all the turmoil and myriad sorrows of this empire, we shall yet see rising in fairer and yet fairer proportions that spiritual kingdom, whose only Sovereign is the God of everlasting love, and whose capital is the glorious Jerusalem on high.

J. L.

TIENTSIN, July, 1867.

(For The Missionary Recorder.)

雨 求

ON PRAYING FOR RAIN.

BY J. DUDGEON, M. D.

THE North of China has this year experienced a great drought. There has been very little rain during the months of May, June, and July. Copious rain has fallen in the beginning of August, but too late to save or bring to perfection what has been sown or planted. Want of work and great destitution has been the result of this. The country people in Chili, Shansi, and part of Shantung, are bordering on starvation. They have sold their beasts of burden, implements of agriculture, household articles, etc. If the agriculturalists are driven to such extremities in the middle of summer, with the scarcity and price of provisions becoming daily greater, what may be anticipated before another harvest season comes round? The foreigners in this neighbourhood have already commenced to render a helping hand, by providing work for the women,—serving, thread manufacture, etc.,—distributing cash and buckwheat to all comers, and by making arrangements for a large supply of rice from the South. Buckwheat, it is said, if planted in the beginning of August after abundant rains, may produce a crop in sixty days. Alas, necessity has compelled many of the famishing to apply the grain thus distributed to meet their present exigencies. The Chinese here, as a class, are improvident. Such a drought would not at other times have been so felt. One barren year, 荒年 *huang ni-ni*, is sufficient now to embarrass the govern-

ment, produce disquiet, and foster rebellion. In the North there has been an unusual scarcity of rain for several years past. Poverty is rampant everywhere. The opium pipe has doubtless done much to produce this universally spread destitution.

Various expedients have been adopted by the people, the mandarins and the Emperor to influence Heaven to send rain. Similar means have been employed from time immemorial; and that his ancestors used these means, however puerile and contemptible to attain the desired end, is always sufficient reason for a Chinaman's conduct. The Emperor on all occasions is most exemplary in his devotion to ancestral rites. He has been most unremitting in his prayers this summer. His mandarins, the priests of religion, the nobles and people generally have gladly joined in the same services. Until lately their united, long-continued and importunate intercessions with the gods and goddesses who are supposed to have the ear of Heaven, and are themselves possessed of the secret of giving rain, have been unavailing. All the efficacious means of former years have been tried except one, and this year it was destined to be brought forward: unfortunately for the more firmly rooting of their superstition, it was followed by a gentle shower on the following day. This ceremony consisted in throwing a tiger's head into the **黑龍潭**, or pool of the black dragon, a well known spring and temple about 15 miles from Peking. The minister instructed with the performance of this rite was no less than one of the chief mandarins of the Tsung-li yamén, and one of the most intelligent men in China, and the one most acquainted, perhaps, with foreign affairs.

Various memorials have been presented to the Emperor, regarding the causes of the drought, and praying his Imperial Majesty to correct abuses in the administration of affairs, to listen to remonstrances, etc. The foreign college, nominally established, has had its share of obloquy thrown upon it of preventing the rains of heaven descending upon the thirsty earth. Unless the tiger's head had brought rain, most probably those gentlemen who have been rusticated there, and basking their barbarian bodies in the sacred waters of the Black Dragon, would have been recalled. Some reason of course must be found, and none is so palpable to the officials and people—happily not to the Emperor and his advisers—than tracing it to the introduction of something foreign.

In seasons of drought, the usual practice here in praying for rain is the following: An entire village will take part in a procession, carrying willow branches in their hands, and

wreaths of the same encircling their brows.—The willow is chosen because of its pluvial proclivities, and its fondness for the banks of streams. An image in the usual Chinese manner is made of mud, with fierce eyebrows, green eyes, long beard, etc., and arrayed in fantastic colors, and called the Lung Wang, or Dragon King. He is seated upon a table under a willow bower, and so carried from village to village, until the circuit agreed upon beforehand has been performed. Sometimes a likeness of the local magistrate, or of the Pearly Emperor Supreme Ruler (the chief Taoist divinity) on paper is adopted. Or the Lung Wang may be simply a chair surmounted by willow twigs, with an incense pot on the chair, in which is inserted a willow branch bearing the following inscription:—**九江八河四海龍王之神位**. The

chair has two bearers, and is followed by a numerous retinue beating drums, gongs, &c. The houses along the line of route have placarded in front of the doors and windows pieces of yellow paper with various emblems, mottoes, &c., containing invocations to the Lung Wang for rain. On the top of the branches carried in the hand is placed yellow paper of the form and with the stamp of shoes of silver, and inside this is a paper with the names and addresses of the supplicating people, day of the month, reasons for praying for rain, and promises of what will be done if such prayers should be answered, &c.; and this, lifted up towards Heaven, is burnt as a supplicatory offering to Heaven. The god or king seated on the table, amid the beating of gongs, waving of branches, and shoutings of the people, is thus carried from one village to another. On arriving at the outskirts of a village, the inhabitants come out in a body to receive and welcome it, and burn incense. They then take water and sprinkle it over the Lung Wang. In returning to their chief city, they present themselves at the yamén, and here the chief magistrate in his robes of office comes out, kneels thrice and kò-t'ous nine times to the Dragon King. The people kneel, and he, rising, addresses them—asking sundry questions, and advising them to return to their homes in peace and be industrious, and he promises to represent their sad case to the Emperor, with the view of relieving them of the year's taxes. When matters become very bad, good mandarins (?) sometimes open the public granaries without waiting for orders, and so satisfy the wants of the starving. This act exposes them to punishment; but because the deed was a good one and worthy of all praise, they receive pardon from the Emperor. The favor of the Emperor is equal to the ten thousand

ages!—*Vide* the beggars, and the condition of his capital.

Mandarins usually pray for rain by burning incense morning and evening at some temple. The Buddhist and Taoist priests likewise engage in services for the same object. Their plan is to repeat their worn out and unintelligible formulas, accompanied by unusual temple paraphernalia of gongs, drums, bells, incense, &c. The Emperor calls upon several of the princes and great officers of state, in seasons of severe drought, to proceed to certain temples to pray for rain. The favourite Buddhist temple in this locality, is the one popularly known as the "Great Bell Temple," outside the walls of Peking. There the princes, mandarins and priests remain for several days, burning incense, kò-t'eu-ing, and chanting prayers. Their devotions are divided between this temple and the chief Taoist one, called the 光明殿, situated inside the imperial city. The Emperor goes only to the imperial buildings or temples called 殿, and especially to 大高殿, to the west of Prospect Hill. He repeats prayers to himself, looking towards a wooden tablet with appropriate characters upon it, or in front of the altar containing offerings or sacrifices. Prayers are thus offered every seven days. The commencement is called 設壇, and if rain should have fallen within the above period, then the offerings called 徹壇 are removed. If rain should not fall within the first seven days, the period of the t'au is extended, and two high mandarins proceed to the pools of the White and Black Dragons, and fetch water to the Bell Temple, and before this they burn incense and kò-t'eu. The water is brought from these two pools, because the dragon is supposed to have some power over rain. Should it still not rain, the Emperor gives gifts, bestows favours, grants pardons to criminals and state offenders, mitigates punishment, and orders the trials to be pushed forward and the cases dismissed, or lenient punishment to be inflicted. This is called 清理庶獄. He also calls upon his mandarins to correct abuses, to speak the truth, and confess where they have gone wrong in the administration of affairs. This is called 廣求直言. If the t'au should still remain until the 4th or 6th period, then the Emperor causes the officials to relieve the people of their taxes for the year; and if it grows still worse, and rain does not fall, he orders money and grain to be carried to those districts suffering from drought, and to have them apportioned out among the starving people. If it still continues a season of scarcity,

the Emperor, when of age, proceeds in person to the Temple of Heaven. At present the Emperor is only 11 years of age, but so great has been the drought that he wished to go to the 天壇, but, fortunately, it rained before his visit could be executed. The first time, he goes to the altar of Heaven in his chair; and if it should still not rain, he proceeds on foot a distance of 10 li.

The following incident gave the key to these rather lengthened preliminary remarks. Mr. Wellen, a colporteur of the B. & F. B. Society, in the north of China, during his late journey to the east of Peking, distant from here about 300 li, after leaving a place called 燕河營, on his way to 盧龍縣, a distance of 50 li, met about 100 men in procession with a chair, praying for rain. His two carts had gone ahead and left him some way behind. On coming up he observed that the carts had stopped in the village, and the carters called to Mr. W.'s carter to halt, which remonstrance was unheeded. Even Chinamen become courageous when connected in any way with foreigners. Mr. W. passed through the procession in his cart, and at the very end of it he was stopped by an elderly man, and asked, "What are you doing?" He answered that he was selling the books of the living God, who gives rain and all things. He then asked, "When is it going to rain?" Mr. W. replied that he did not know. He was then asked, "Do you not know that you should not pass this way, dishonouring the chair of the Lung Wang?" Mr. W. insisted on moving along and being allowed to pass unmolested.

Upon this, the elderly man called upon the followers in the procession, and they came round and soon surrounded the cart. Mr. W. had dismounted from the cart; and the people, as they flocked around, began to beat him with the branches of the trees which they carried in their hands. Two men in the crowd, seeing that he was being severely beaten, and fearing the consequences, called upon Mr. W. to jump into his cart again; and putting him inside, they placed themselves between their enraged fellow-villagers and the hated and impious barbarian. The people thereupon ceased beating, and silence being obtained, they with one voice demanded reparation for this insult to the Lung Wang's chair. One of the leaders—there were three—cried out, "Break one of the carts!" They were asked if they wanted money, books or clothes. They answered, "No, we only wish you to bow to the chair, and so prevent our prayers from being rendered null and void." Something, they said, must be done to bring back fortune and good influences to the chair, and this it was proposed to do by breaking one of the carts.

Others said the breaking of a cart would not do, and the old stout man said there was only one thing to be done, which would satisfy and pacify the crowd, and that was to bow down to the chair. They were told he could not do this, he could bow only to the Creator of heaven and earth. They again asked, "then why does it not rain?" They were told that if they left off their superstitious rites and prayed to the God of heaven, that they would have rain. They answered that "they did not understand the Lord of Heaven religion," and demanded to see the books. Here a commotion ensued. Mr. W. was asked to explain the books, the crowd vociferating that they could not read. And then another tumult took place. Mr. W. told them that he was ignorant of this custom—that he had never seen or heard of it before, and that he could bow down to God only. They then asked, "Where is your teacher and assistants?" The former had gone back to Yen-po-yung to secure the help of the soldiery stationed there, and those of the latter in the other carts had fled. The colporteur who remained with Mr. W. refused also to bow down to the image. At last it was evident that the crowd would not release him and let him go, and so Mr. W. begged forgiveness of them, saying that he was ignorant of these things and ought to be excused. Upon this the old man said that he would go and bow for him. One of the leaders snatched a New Testament from the hands of Mr. W. and placed it on the chair before which the old man bent down, and then the same leader said to Mr. W., "you must worship your book;" but Mr. W. said, "it was not the book, but the God of whom the book spoke that he worshipped." After a long interval, the old man said, "bow down then to your own God, and it will be all right," and so Mr. W., turning his back to the chair, knelt down on the street in the midst of the infuriated mob, and prayed to the God of heaven to forgive them, and to enlighten their minds in the knowledge of His will. After prayer the people dismissed him in a very friendly manner, asking him if he were a messenger from the Emperor. The people all belonged to a village called Pai-ta-chwang, and the old man who pressed him to resume his journey left, saying, "You see we have taken nothing of your things."

Mr. W. thinks that but for the providence of God he might have been stoned to death, as they hinted to the colporteur. It was very providential that the chief leader and others of their own party interfered and got him into the cart, standing before him, protecting him, and at length appeasing the multitude. On the following day he acquainted the mandarins of the place to which he was going, of what had occurred, and besought them to intercede for

his teacher, who, he feared, might have fallen into the hands of the rain-praying procession. Just at this moment the teacher made his appearance, bringing with him three soldiers; but of course the necessity for military interference was done away with, as the crowd had dispersed, and Mr. W. was liberated. The magistrate did not hold out much hope of redress being obtained or the crowd being punished.

PEKING, August 11th, 1867.

(For The Missionary Recorder.)

JOTTINGS ABOUT THE CHINESE.

No. I.

Drought in Northern China.—Approaching Famine.—Present prices of articles of Food. Present Superabundance of Rain.—Late crops.—Praying for Snow.—Praying for Rain at Tungchau by Boys.—Praying for Rain at Tientsin.

TILL two or three weeks past, the prevalence of drought in Northern China has been alarming. It extends more or less generally over the four or five most northern provinces. Large tracts of country have been left untilled on account of the hardness and dryness of the ground, or if sown or planted, the seed has failed to produce a harvest. We hear painful accounts of suffering in the country. In one place, 10 or 15 miles from this, not long since, a whole family poisoned themselves to death because they found it impossible to procure food. Two or three months since, we heard that in a certain locality the poor people were grinding up the stalks of sorghum, (Barbadoes millet,) with its seeds, and eating the mixture when cooked, in order to sustain life.

Fears prevail, and with solid foundation, that there will be great and extensive suffering among the poorer classes in this section of the empire during the coming winter and spring. It is difficult to see how such a state of things can be prevented. There are strictly speaking no good crops of Indian corn, wheat, kauliang, millet, beans,—which are the staples of the country. In fact as the people express the state of things, *there are no crops of these grains.*

The prices of the most common articles of food has doubled or nearly doubled in about one year, as will be seen from the following list of prices. Flour now sells for 48 cash per catty, last year the price was as low as 25. A catty of Indian meal (maize) brings 22 cash, last year it brought 15. Kauliang per measure sells at 26, instead of 14 cash. Common yellow or white millet is worth in market from 45 to 50 cash per catty, while last year its value was 28

or 30 cash. Rice is sold at 80 instead of 60 cash, but this article is seldom used except by the middle and well to do classes, being generally regarded in this section as a luxury. These changes in the prices of the most important and most commonly used articles of food indicate better than any mere verbal description could do, without these, the present state of things at this place and vicinity. If these things exist now, what will be the facts before the harvest of next summer is not pleasant to anticipate.

During the past two or three weeks an immense amount of water has fallen here. I do not know how extensive the fall of rain has been, but suppose it to have been quite general over the country. For nearly a week past, the Chinese here have feared it would prove too much, flooding the low lands, not only preventing the raising a second, or rather a late crop, but destroying what little there was growing. It is said that there will be great efforts put forth to raise late crops of some kinds of grain, as buckwheat, beans and peas, a kind of millet, and a certain kind of grain English name unknown, (梅子), the flour of which is sweet, and is used much as the flour of Indian corn is used by the Chinese. Many kinds of vegetables will also be raised, if the rains cease so as to allow it. It is sincerely hoped, for the sake of suffering humanity, that the mischief made by drought in the early part of the season will be repaired to a good extent by the produce of the late crops, the seeds for which are now being put into the ground in the north of China. If Providence should keep back frosts till late in Oct., doubtless much food for man and beast will yet be raised.

Last fall very little rain fell, and this was followed in the winter by an undesirable scarcity of snow. In the absence of rain, the people in North China look to snow in the winter to moisten and prepare the soil for agricultural purposes in the spring. This did not fall in the desired quantity last winter. Consequently resort was had very extensively in this place to the usual method of praying for snow—briefly described as follows.

Four Chinese characters relating to snow were written on one, or two, or four pieces of yellow paper of a square or oblong shape. In case of four pieces being used, one character would be put on one piece, the size of the piece varying according to the taste or caprice of the prayer-offerer. The four would be arranged on a public wall, or the side of the house, or on a string which oftentimes would be suspended across the street, high enough for chairs and porters to pass. If only one, or two pieces were employed they would be arranged in some public place, where they could be seen by the

passerby. These characters constituted a prayer for snow. The paper or papers on which they were written generally remained in position till injured by the weather.

I send a list of 15 sets of 4 characters, each set of which may be regarded as a prayer for snow, when arranged as above described. Some of them may be translated as follows: "May Heaven send down a great snow." "We pray for a great snow." "May everywhere descend a great snow." (May snow fall in) "large flakes like geese feathers,"—literally, "Geese feathers large flakes." (May there be) "snow flowers like one's hand." "Ha! it is in very large flakes." (May we have) "snow flowers in large flakes." "May snow be heaped up like hills."

雪				求			
瑞	普	哈	大	驚	雪	大	大
雪	降	好	雪	毛	花	雪	雪
豐	大	大	紛	大	如	普	時
年	雪	雪	紛	片	手	降	行
天	祈	雪	堆	紛	雪	雨	
降	求	花	雪	紛	花	雪	
大	大	大	如	大	六	紛	
雪	雪	片	山	雪	出	紛	

During the past spring and summer, praying for rain has been resorted to very generally in villages and cities. Besides the ordinary processions in the streets, common here as well as in other parts of the empire, parading various images, &c., by adults, there have been other methods adopted, not seen in the more southern parts of the empire. In the month of May, while at Tung-chau, I noticed companies of lads 12 or 15 years of age praying for rain in a singular manner. A company consisted of 7 or 8 lads, each of whom wore a garland or wreath of green twigs with leaves around his head. A representation of a dragon, made of mud, and placed on a board three or four feet long by one broad, having muscle shells stuck on the mud in spots to resemble or indicate the supposed unevenness or progressions on the body of the reptile, was borne by four boys through the use of ropes and carrying poles. A pail partly filled with water was carried by two others. Under the escort or direction of a boy who acted as leader, the company would call from shop to shop. After placing the water pail in the shop, and the mud dragon on the ground before it, the company would break forth into a shrill song or chant, occupying a minute or two to recite,—which was supposed to indicate their desires for rain. At the close of the chant, the shop keeper rewarded the

lads for their prayers for rain, with a few cash, when they proceeded to another shop to perform the same routine.

Praying for rain in the above manner by boys is not practiced here. The general method of praying for rain, practiced in this city last spring and summer, has been that of employing sets of four Chinese characters in a way similar to that described when speaking of praying for snow, the only difference being that the characters related to rain instead of snow, as a matter of course. The characters were arranged, when written on yellow paper, according to the preferences of the offerer of the prayer. Sometimes they occupied very conspicuous positions. I remember seeing four characters, each considerably more than a foot square, on four pieces of yellow paper, arranged at an interval of 15 or 20 feet between each on a high wall, near the Drum Tower, standing in the center of this city.

I send a list of 15 sets of four characters, any one of which may be used as a prayer for rain. I translate some of them as follows. "May Heaven send down a great rain." "May there everywhere descend sweet showers." "Truly it is a good rain." "Ha! What a very great rain." "We pray for sweet showers." "May the clouds pass, and the rain distill." It will be observed that as I have translated some of the sets of characters, they refer to the rain as having already fallen. The same remark is applicable to the translations of one or more of the sets relating to praying for snow.

商	普	雨	甘	大	求	祈	大
羊	降	天	霖	雨	真	求	雨
起	甘	降	普	淋	是	甘	知
舞	霖	大	降	瀉	好	霖	時
傾	雲	油	好	果	沛	哈	
益	行	然	雨	然	然	好	
大	雨	作	知	下	下	大	
雨	施	雲	時	雨	雨	雨	

The Chinese here evidently think that a sufficient quantity of rain has lately fallen to answer their purposes; for when the rain falls copiously they may be heard in the streets, exclaiming as though they were addressing the Deity: "*Venerable Father! stop it raining. If it should rain more we must drink hot water;*" implying, if the rain does not cease, there will be no food—nothing but water to take to sustain life. (Lau Te, pieh hsia liau, Tsai hsia, yan 'hō 'tang liau.) 老爺, 別下了, 再下, 要喝湯了。

Early in June, a bell from Troy, New York, weighing over 200 lbs., was placed on a foundation over 20 feet above the ground, made on four posts, which were erected by the corner of the chapel of the mission of the Am. Board in this city, covered over by a wooden roof, leaving the bell in plain view of neighbors and passers-by. That unfortunate bell has been extensively charged with having prevented the fall of rain since its erection. But inasmuch as the drought commenced several months before the bell was placed in position, and extended over a tract of country measured by hundreds of miles in diameter, on the part of foreigners it was difficult to perceive clearly the connection between cause and (asserted) effect. Perhaps the Chinese will charge it now with being the cause why the rain does not cease falling. The latter would seem to be as reasonable as the former. Certain it is that the rain does not cease to fall when the people desire it to cease.

TIENTSIN, Aug., 13th, 1867.

J. D.

(For The Missionary Recorder.)

PRO-FOREIGN VERSUS ANTI-FOREIGN POLICY.

THERE may be a strong anti-foreign feeling in the North, but pro-foreign policy preponderates nevertheless, as will be apparent to any one who will take the trouble to peruse the following Rescript.

The great opponent of the International College is Wo-jên, a Mongolian of great ability, and who is at the present time a *ta siao shih*, or Chief Secretary of State.—He took care some time back to express himself openly hostile to the measure which had been inaugurated; but instead of his memorial being approved of, it met with disapprobation. It, moreover, elicited from his Imperial master a rescript which confounded all his views; and the Emperor took a further step which was extremely distasteful to the memorialist, and which was, perchance, unanticipated—he appointed him to coöperate with the members of the Tsungli Yamun in carrying out the very measure against which he had inveighed. This appointment, possibly, induced the Chief Secretary to apply for leave of absence to return home. This present edict will perhaps have the effect of bringing out some sore in some vital part, which will necessitate his remaining at home under the charge of the doctor, or his mother will have suddenly reached the age of 80 or 90, and will require the pres-

ence of a son to watch over her during the declining years of her pilgrimage on earth.

Foochow, Sept. 24th, 1867. W. T. L.

TRANSLATION OF THE RESCRIPT.

"The great drought which has prevailed of late, led Us to issue a decree inviting a free expression of opinion from all on state policy; Our desire being to obtain some valuable suggestions suited to the exigencies of the time, which would be beneficial to the government, and which would tend to alleviate the sufferings of the people.

"The Board of Censorate have now presented to Us a memorial from the expectant Sub Prefect, Yang-ting-hsi, advising Us to abolish the International College, in order to neutralise the change in the atmosphere which has of late come about. The memorial is a concatenation of jabbering, extending over several thousand characters, and the whole of it is full of absurdities.

"The International College has been in existence now for three or four years past, and during the present year astronomy and mathematics have been added to the other studies, and there is little doubt that they will prove a source of benefit to the state. The Censor, Chang-shêng-tsáo, and the Chief Secretary, Wo-jên, on several occasions enjoined upon Us to cancel Our decree authorising the inauguration of the College; but their understandings were so bigoted and perverse that We were obliged to explain matters in several decrees, in order that they might view them in a proper light.

"The ten clauses which are embodied in the Sub-Prefect's memorial appear to be based on the old representations to the Throne on this subject. The immediate object which the Sub-Prefect has in view in advancing them, is to gain official prestige. But of this intention We will say nothing here. There are so many important considerations which are closely connected with the customs of the people, that We are again compelled to take the matter up, in order to remove from the minds of all any misapprehension that may be still lurking there.

"The remarks in the memorial now under consideration are decidedly calumnious of the high ministers of the Empire, and We are therefore led to enquire what can have prompted Yang-ting-hsi, who is only a Sub-Prefect, and therefore low in position, to

take upon himself to malign ministers of state.

"The memorialist says that the matter of astronomy and mathematics should be provincial, and not imperial. What part of the Empire, then, is free from imperial jurisdiction? If the power of the Sovereign extends all over the Empire, everything that is practicable with the provincial must be equally so with the central government.

"The Sub-Prefect indulges in further vagaries. He prays that, if the measure must be carried out, no members of the Hanlin or other graduates be taken into the College. The object of the government in instituting literary examinations is to open up a path for talent, and to fit people for taking their part in the official arena. Tsêng-kuo-fan and Li-hung-chang have both passed through the Hanlin Academy, and yet they never make this a plea for shirking affairs connected with international business. It is not to be supposed that the members of the Hanlin are intended to occupy themselves solely in writing poetry and prose compositions, and that political studies are to form no part of their duties.

"As regards the assertion that western science is not applicable to China, and that in spite of this the Tsungli Yamen prayed that it might be instituted—nay, moreover, that the Yamen forced the Emperor into compliance with their wishes, and induced him to resist remonstrance, in order that any little failing might be obscured;—it is simply a gross slander, and is indeed detestable.

"The source of all this bitterness is traceable to Wo-jên, and to his opposition to become a member of the Foreign Board; and the memorial reads very much as if it had been dictated by Wo-jên himself. If such is correct, the Chief Secretary has compromised the high position which he holds, and it is clear that he has got in him a malevolent spirit. If he has refrained from interfering in the present instance, then some of the opposition party have used their influence to get up the memorial, and it is likely to exert a dangerous influence on the minds of the people.

"The Chief Secretary, owing to his high position, is naturally placed in close connection with the Throne, and hence he should exercise extreme care over himself in not allowing any bigoted views which he may have, to control in any way his servi-

ces to the state. We now command Wo-jên, on the expiration of his leave, to resume his position at the Foreign Board, and we desire him to coöperate in the most amicable manner with his colleagues in all emergencies that may happen, in order that he may prove his gratitude for Our great kindness towards him.

"As to Yang-ting-hsi, he is foolish and ignorant; but We will refrain from censuring him too much, as the present is a time when counsel from all sides is most required, and when suggestions are made pursuant only of invitations given.

"Prince Kung and Pao-chün have requested that a committee be appointed to consider the memorial of the Sub-Prefect, and they have further moved Us to allow them to retire from the Foreign Board, pending the investigation into the charges brought against them. They have been induced to take this step on account of the libel brought against them, that they had exercised undue influence over the Throne. The requirements of the time necessitate vigorous action, and the Prince and his colleague will surely not shrink from their duty merely because of a little scandal.—It is not likaly that they will take notice of incoherent nonsense, or that such will induce them to excuse themselves from duty in any way. We cannot entertain the request which they put forward.

"Respect this!"

A CHINESE PREACHER'S EXEGESIS OF 1ST CHRON. xx, 2.—At a quarterly examination, now in progress, it fell to my lot to examine our native helpers on 1st Chronicles. On the second verse of the 20th chapter some discussion arose. It reads: "And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it, and it was set upon David's head." The word "talent" in the Chinese version is translated *fifteen hundred ounces*, about ninety-four pounds. Some of the class thought that rather a heavy crown. I remarked that the word in the Hebrew might be differently understood. It might refer to a weight equivalent to that mentioned in the Chinese version, or it might be a weight of seven pounds, or it might be a *value* of about \$5,000. On this, Ling Ching Ting, our helper at Hok Chiang, said he thought it was best to stick to the Chinese text; for he believed that the Philistines had made the crown on purpose, hoping that when they put it on David's head he would be *crushed by it*!

—[*Cor. in N. Y. Missionary Advocate.*

CORRESPONDENCE.

PRAYER FOR THE RULERS OF CHINA.

THIS part of the privileges of a missionary among this people is one, I fear, that is not very much observed by many who are engaged in the work. Without taking much thought upon the matter, we come to regard the rulers of this country as inimical to the work, and adopting the current denunciations against them for cruelty, injustice, and mendacity, feel that they are so far from the kingdom of heaven, that a prayer could hardly reach so far as they are. Converts, inquirers, and other natives are daily mentioned, but my observation leads me to think that their rulers are too often forgotten in public ministrations.

We have need to bring to mind the example given us in Jeremiah, XXIX chapter, when the prophet was bidden by God to instruct the Jewish captives in Babylon to pray for the peace of that land, which involved their peace too. We cannot suppose those Babylonish rulers were any more estimable as men or rulers than the Chinese rulers, but otherwise; for their warlike education and career of victory had steeled their hearts, and rendered them harsh to those poor captives. Furthermore, there was no hope of the conversion of their oppressors and rulers on the part of the Jews, while here we look forward to the day when China will be a Christian land.

In the Sabbath services in English among foreigners, it is seldom that one hears a petition to God for the peace and welfare of China or its rulers, even by implication; much less directly for the Emperor or his advisors, or for the provincial authorities. Their hearts are in God's hand, and He molds and changes their purposes to promote His glory.

Just at this time, an earnest controversy is going on among the leading officers at Peking respecting the expediency and probable results of introducing a knowledge of foreign arts into the curriculum of topics on which native students are examined for office; and this discussion bids fair to involve the whole body of literati, and become a test of the strength of the present government. The progress of this controversy cannot fail to engage the close attention of every friend of China.

It seems to me, however, that the propriety of constant prayer for the rulers of this country requires only to be mentioned, to commend itself to every one who reads the "Missionary Recorder."

PER FAS.

Peking, August 10th, 1867.

TO THE EDITOR OF THE "MISS. RECORDER."

My Dear Sir:—Being a subscriber to the "Missionary Recorder," and having read from time to time with deepest interest and much delight the different articles as presented for perusal in the columns thereof, I cannot but feel jealous for its continuance and prosperity, as a means of communicating information bearing more immediately upon missionary operations in China. And having such feeling, I trust you will pardon me for expressing my regret that so much space of your valuable paper for July should be occupied by the article "On the Cultivation of Cotton in China;" which article has, in my humble opinion, an immediate commercial bearing, not in any wise affecting missionary effort. Even granting that whatever affects China commercially affects it also religiously in some measure; yet, permit me, dear sir, to say, I think that that measure is too small in the present instance to justify the occupation of so large a space in a paper which has for its aim the publication of information bearing particularly upon missionary work. I am sure, Mr. Editor, you will not think that I am depreciating in any measure the article, as an article on the cultivation of cotton—far from that: I read it with much interest and edification, and thought at the time, Oh! how much I should be delighted to read an article from the same pen upon the "Spiritual Destitution of China," and Mr. Ling suggesting to missionaries the most efficient means of operation among his benighted countrymen. I am sure I should hail suggestions with joy, in which, I believe, Mr. Editor, you yourself would participate, seeing as I do from the tenor of your "Editorial Notes" how much you can appreciate that which has a particular bearing upon missionary effort. And this thought comforts me, as I feel assured that you will not allow your valuable and increasingly important paper to become a *misnomer*.

I am yours sincerely,

JAMES MEADOWS.

Ningpo, Aug. 12th, 1867.

MY DEAR MR. EDITOR:—

I observed, in looking over the piece called "An Imperial Order concerning Roman Catholics," that there is a little inaccuracy in one place, which I wish might be somehow rectified, as the piece is to my mind a most valuable one, and of itself will be worth to many hereafter far more than a year's subscription. The inaccuracy is, that while the document is dated Tung Chih, 1st moon,—yet above, at the bottom of the fourth line (in the Chinese, the error being the same in the translation), it is stated that "the Prince has, on the 2d DAY of the 11th MOON OF THE PRESENT YEAR received an Imperial Decree," &c.

This, of course, is as though in English a man should date his letter January, and say that in November of the present year he had received news, &c. The confusion is made worse by the fact that the correction would perhaps affect the YEAR in which the proclamation was issued; and if so, the date would probably be in the reign of the previous emperor, and not of Tung Chih. I write hoping that your Chinese copy perhaps may set the matter right, on looking it over. Were it not a document that will no doubt be used by Protestant missionaries for the protection of converts, I would not have troubled you with this.

Truly Yours,

S. F. WOODIN.

Foochow, Sept. 15th, 1867.

[The Chinese text was printed exactly according to the copy sent us. The document was issued in the first month of the first year of Tung Chih—perhaps on one of the earliest days of the month. Is it not possible that it was prepared in the last month of the previous year, and its proclamation having been delayed until after the new year commenced, the words "the present year" were inadvertently retained? It is not probable that such a mistake would be made, but if our copy is correct, we know of no other explanation.—ED.]

.... The "Springfield Republican," in a notice of the anniversary of Monson Academy, gives an interesting account of the six Japanese pupils, in the course of which their opinion of Christianity is given, as follows:—"Especially interesting are their conclusions with regard to the evident superiority of Christianity as our religion. Without the least attempt at proselyting them, their own logical perceptions have already traced the immense superiority of the western nations to the elevating influences of the Christian faith."

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, OCT., 1867.

MARRIAGES

At Cincinnati, Ohio, U. S. A., May 21st, 1867, by Rev. Bishop D. W. Clark, Rev. I. W. WILEY, D. D., formerly of the American M. E. Mission, Foochow, to Miss ANN F. SEEGAR, eldest and only surviving daughter of J. Seegar, M. D., of Cincinnati.

At New York, June 11th, 1867, by Rev. Bishop E. S. James, Rev. ELBERT S. TODD, recently appointed to the American M. E. Mission, Foochow, to Miss EMMA SHAW, of New York.

DEATHS

At Chefoo, August 3d, 1867, ERNEST LEGG, infant son of Rev. E. J. EITZ, of the London Mission, Canton, aged 2½ months.

At Canton, August 8th, 1867, Mrs. CYNTHIA C. NOYES, wife of Rev. H. V. Noyes, of the Am. Presbyterian Mission, aged 23 years and 8 months.

At Swatow, August 8th, 1867, WILLIAM EDGAR, infant son of Wm. GAULD, M. D., of the English Pres. Mission, aged 6 months and 12 days.

At Foochow, September 16th, 1867, ETHA, elder daughter of J. A. STEWART, M. D., aged 4½ years.

IMPORTANT ANNOUNCEMENT.

Our friends and patrons are hereby informed that with the last number of the first volume the "Missionary Recorder" will cease to be published—at least under its present auspices. Justice to those who have so generously given us their help and sympathy, in our attempt to establish a monthly missionary periodical in the East, requires us to state that circumstances entirely beyond our control have compelled us to make this announcement. Of the success of the enterprise we hope to speak at some length in a future issue.

Negotiations with parties at another port have already been entered upon, with a view to continue the publication of the "Recorder." Definite arrangements, however, have not been concluded.

EDITORIAL NOTES.

—We have received a communication, signed "Nemo," in which the writer administers a spirited rebuke to all who practice or abet what he is pleased to term "an evil growing up in our midst." If our correspondent correctly represents the facts in

the case, we can scarcely withhold our sympathy from him in the attitude he assumes; yet, as the subject is one of great delicacy, and issues of a personal character are necessarily involved in its discussion, we do not feel at liberty to publish his communication.

—We are compelled by the crowded state of our columns to lay over "Notes in Answer to 'A Student on Edkins' Progressive Lessons,' by Another Student." A critique on Mr. Lobscheid's "Select Phrases and Reading Lessons in the Canton Dialect," by "A Student," must also be indefinitely postponed. Other valuable articles in hand are unavoidably deferred.

—A few typographical errors crept into the List of Governors published in our last number. The name of the Governor General of Shansi and Kansuh is 左宗棠, not 左宗堂; that of the Governor General of Fokien and Chekiang 吳榮, not 吳堂; and that of the Governor of Kuangsi 郭栢蔭, not 郭栢蔭.

—Rev. J. V. N. Talmage, of the American Reformed Protestant Mission at Amoy, has received the degree of D. D. from Rutgers College, New Brunswick, New Jersey, U. S. A. The honor is worthily bestowed.

MISSIONARY INTELLIGENCE.

PEKING.—Rev. S. J. Schereschewsky recently returned from a visit to the colony of Jews in Honan. We are promised a narrative of the expedition. Dr. Martin visited this singular people last year, a report of whose condition was published by Dr. M. in the last volume of the Journal of the N. C. Branch of the R. A. Society. . . . About the middle of July an infant son of the Rev. Mr. Hoehing was taken away by death. His mother and an older brother, a child of two years, died in April last, making three deaths in one family in the space of as many months. Mrs. Hoehing was much esteemed for her amiable Christian character.

SHANGHAI.—A correspondent sends us the following: "The American Protestant Episcopal Mission, which has suffered many losses in the past few years, has now the prospect of better and cheering times. The mission had been reduced to only two foreign missionaries, one at Peking and one at Shanghai. They have now the addition of a new missionary at Peking, the Rev. A. C. Hoching, who came out last year. In February last, the Rev. R. Nelson, an old missionary in the China field, arrived at Shanghai, bringing his family with him. The newly consecrated Bishop, the Rt. Rev. C. M. Williams, formerly missionary in Japan, is expected out in November. He will, it is thought, bring out some new workers for Japan, and probably some for China. On his arrival he will inspect the various mission fields, and establish stations at such points as may seem most eligible in his judgment. They have also had the addition of some Chinese assistants, who have left foreign employment to join the mission. One of these is a graduate of an American college."

FOOCHOW.—On Sunday, Sept. 15th, Rev. N. Sites, of the American M. E. Mission, baptized nine persons at the East Street Church, and received them into church membership—making 21 received at that station during the past year. On the same day, Rev. Dr. Maclay was at the district city of Ku-cheng, and there baptized and received into the church nine inquirers. . . . The English Church Mission has been blessed with much success during the past year. Rev. Messrs. Wolfe and Cribb have been most energetic in their itinerant labors. We understand that they have received about 60 members during the year. . . . We have heard of several additions recently to the churches of the American Board Mission in Foochow, Chang-lok and Mvui-hwa.

CANTON.—Rev. A. P. Happer, D. D., arrived at New York, July 12th, in 58 days from Hongkong. He contemplates an early return to China.

WHAT THEY SAY.

WE print below several extracts from letters of our correspondents. We do this for the purpose of showing that the necessity for a missionary organ in China has been widely felt, and that our humble efforts to establish such a medium of intercommunication have been cordially recognized. We might readily increase the number of testimonials from letters in our possession, but enough are given for our purpose. We have only to add, that every open port in China, and nearly every principal mission station, have been represented from time to time in the spirit which characterizes the following extracts.

From Rev. JAMES LEGGE, D.D.:

All success to your projected magazine. * * I am glad you are to launch the magazine, and believe good will come of it.—*Hongkong*, Sept. 24th, 1866.

From Rev. G. SMITH:

I was glad to hear that a monthly missionary paper in English was to be published, especially in connexion with Chinese and Oriental missions. I heartily wish you God-speed, and every success in the undertaking.

* * Your projected paper may be a powerful means of uniting, stimulating and guiding missionary effort throughout China.—*Swatow*, Nov. 20th, 1866.

From Rev. J. GOBLE:

I think such a want (a missionary organ) is felt, and the general interchange of thought and cordiality that might grow out of it would be both useful to the cause and pleasant to all whose hearts are in the work.—*Yokohama*, Japan, Sept. 5th, 1866.

From Rev. C. T. KREYER:

Your proposition with regard to a monthly paper meets exactly my views.—*Ningpo*, Aug. 30th, 1866.

From Rev. M. L. WOON:

I should be greatly rejoiced to see such a scheme (a monthly missionary paper) carried into successful operation. * * I have often thought that such a paper would be of great service to the great missionary cause in the East, and as often wished that such an one could be gotten up.—*Shanghai*, Sept. 10th, 1866.

From Rev. J. W. JOHNSON:

All who have seen the paper express themselves pleased with it. I am sure it will meet with a hearty reception, both by missionaries and by many beyond the missionary circle. It will meet a want which many have long felt; and, we may hope, will serve to bring the different missionaries more into sympathy with each other.—*Swatow*, January 11th, 1867.

From Rev. Y. J. ALLEN:

Your project meets with encouragement at this port.

Every one who has become acquainted with the paper desires a copy.—*Shanghai*, Jan. 15th, 1867. * * A magazine which by almost universal consent is considered a desideratum.—*May* 31st, 1867.

From Rev. C. H. BUTCHER, Chaplain, to our Agent in Shanghai:

I have read with great interest the new missionary organ, and wish it heartily "God speed." Do you not think, however, that it would be well to place it in pamphlet form? At present it is liable to be lost and torn up, whereas if it were of smaller size it could be preserved and bound, and then range on the library shelves with the "Chinese Repository," of which it seems to be a worthy successor.—*Shanghai*, Jan. 7th, 1867.

From Rev. C. GOODRICH:

Enclosed please find my subscription for the Missionary Recorder. I shall look for its monthly appearance with interest, and hope the Master will own the enterprise.—*Peking*, Jan. 30th, 1867.

From Rev. H. BLODGET:

I welcome the "Missionary Recorder" as a new agency for good in the evangelization of China. It will supply a want of the missionary community, and run to and fro between the different stations, as a glad messenger, carrying tidings of every new advance in the Redeemer's kingdom. * * It will also serve to guard the interests of morality and religion in China; for it will lift its voice fearlessly against vice in every form, speaking the truth in love. Besides, it will enable Christians to interchange views and opinions on many important questions. But, in the estimation of many, its most valuable service will be that of bringing the work of God in China before Christians in Western lands, without consuming the time of individual missionaries in letter writing.—*Peking*, Jan. 30th, 1867.

From Rev. W. A. P. MARTIN, D. D.:

Your little paper has been received at Peking with great favor. (The writer proceeds to make several valuable suggestions; among other things, urging that the form of the publication be changed.—*Ed.*) It would form a link of connexion with its noble forerunner, the "Chinese Repository." * * Your own experience will no doubt introduce many useful modifications, as you work yourself up to the commanding position of the organ of Protestant Missions in the Far East.—*Peking*, Feb. 11th, 1867.

Rev. Y. J. ALLEN, agent of the "Recorder," has sent us the following:

At our recent monthly Miss. Conference, held on the 18th Jan., the attention of the brethren was called to the "Missionary Recorder," all of whom expressed gratification and sympathy with the project, and requested that I communicate to you assurances of their hearty good will and co-operation therein.—*Shanghai*, Feb. 12th, 1867.

From Rev. H. CORBETT:

I wish you all success in your undertaking. I am much pleased with the first copy. I need not repeat, what has doubtless been told you often, that missionaries regret that it has not come out in pamphlet form, that

it may be more easily preserved.—*Shanghai*, Feb. 23d, 1867.

From Rev. M. J. KNOWLTON:

The missionaries at Ningpo and vicinity are interested in the "Missionary Recorder," and all wish it success. I trust you will persevere in its issue, though in its incipency you may meet with some discouragements.—*Ningpo*, May 20th, 1867.

From Rev. C. W. MATEER:

I have received the first number of the Missionary Recorder, and read it with much interest. I sincerely hope that your enterprise will succeed. A periodical of the kind you propose is very much needed, and can scarcely fail to be supported.—*Tungchow*, Feb. 23rd, 1867.

From A. WYLIE, Esq.:

Having only returned to Shanghai last month, after an absence of more than half a year, I am late on your list of subscribers, but still feel much interest in the success of your undertaking. * * The new form I think is a great improvement.—*Shanghai*, June 10th, 1867.

From Rev. E. BRYANT:

Many thanks to you and your brethren for undertaking to establish such a medium of communication between missionaries. Unquestionably, it was a desideratum. I hope your undertaking will be successful. This is the wish of my friend and colleague, Mr. J., and, doubtless, of all missionaries.—*Hankow*, July 2nd, 1867.

From J. DUDGEON, M. D.:

We have now a link of connection with you in the "Recorder" which did not formerly exist. We like the little periodical, and feel disappointed when it comes late.—*Peking*, July, 1867.

From Rev. J. V. N. TALMAGE, D. D.:

If I can find time I will try to give you something for the "Recorder." I trust the paper will succeed.—*Amoy*, May 14th, 1867.

From S. WELLS WILLIAMS, LL. D., Sec'y U. S. Legation:

I have read the numbers of the Missionary Recorder as they have appeared with interest. You have a wide field for your paper, and it will no doubt gradually come to be the organ of the mission work.—*Peking*, Aug. 12th, 1867.

From Rev. J. LEES:

As time rolls on it becomes increasingly important that we should have decided opinions, and, if possible, a united plan of action. May I say that your paper will only satisfy me in the degree in which it becomes common ground for the interchange of brotherly sympathy and the frank discussion of differing opinions? That it should become such is, I am persuaded, your earnest wish; and I trust all will support you in the effort.—*Tientsin*, June 25th, 1867.

From Rev. JUSTUS DOOLITTLE:

I hope the shape will be changed soon to a magazine form. The articles in it are too valuable to perish because only in a newspaper form. I wish you great joy and success in your editorial capacity.—*Tientsin*, March 9th, 1867.

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

Published monthly at the Rooms of the Am. M. E. Mission Press; Price, \$1 per annum.

VOLUME 1.

FOOCHOW, NOVEMBER, 1867.

NUMBER 11.

(For The Missionary Recorder.)

THE DESIRABILITY OF FEMALE AGENCY, and the BEST MODE OF ITS EMPLOYMENT.

READ BEFORE THE CANTON MISSIONARY CONFERENCE.

I. THE practical spirit of the present age, together with the wide diffusion of knowledge, have given lay agency a prominent place in the Christian world. The spread of religion is no longer felt to be the business of the clergy merely, but every Christian man feels himself a member of that "holy priesthood" who are called to give their bodies as spiritual sacrifices upon Christ's altar. In that religious movement, a few years since, which began with the noon-day prayer meetings, many of the conversions which took place were owing, as far as human instrumentality is concerned, to the prayers and instructions of laymen. If a few ministers felt alarmed, like Joshua, the most of them said with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." Lay agency was acknowledged as an important force in the church hitherto too little developed, and welcomed as a fresh and powerful auxiliary in the Lord's battle. The great Methodist movement in the last century was enabled to spread, and has been made to stand, by Wesley's recognition of the value of lay agency, and by his incorporating it into his system as an integral part.

But it is one branch of Lay Agency to which attention is especially invited—viz., *Female Agency*.

(1.) Of late years Female Agency, this power in the church hitherto almost dormant, has been enlisted actively in the cause of Christ. In the Bible women, trained nurses and Kaisersworth deaconesses in the West, and the Zenana missions in India, we

see Christian females laboring for Jesus in hitherto unoccupied fields. In the fact of the work of propagating the truths of Christianity not being confined to a clerical caste, but entrusted to all classes and both sexes—the healthful current of Christian life permeating the whole church—we see a sign of the approach of the millenium, and a type of the final triumph of our holy religion throughout the world. Thus, if we consider the historical development of the energies of the church under the providence of God, we see that Female Agency has begun to take a prominent place among the forces which have been brought to bear upon a sin-stricken world.

(2.) *FAS EST AB HOSTE DOCERI.* The recognition of the value of Female Agency by false systems should teach us an important lesson. Rome, that model of human wisdom, has felt the necessity of enlisting woman in her service, and the result proves her wisdom. Buddhism finds an appropriate niche for woman, and in those feelings of compassion and tenderness which it inculcates awakens an echo in woman's heart. Mahomedanism is an exception; the genius of Islam is essentially masculine, and this system has spread through sheer brute force. Confucianism takes no notice of woman until she becomes a mother.

(3.) But the branch of our subject which particularly claims our attention is the Desirability of Female Agency in CHINA.—This field is at once encouraging and vast. In the first place, the women of China are not sunk so low as their sisters in many heathen lands. Of course, where polygamy prevails, woman will never rise to the station she was created to fill; still, I think the women of China will compare favorably with those of other idolatrous countries in chastity, modesty, industry, practical common sense, and many of the points which go to form a good female character.

Then, there is their accessibility. They are always cheerful and polite—glad to welcome any of their own sex as visitors, and, as soon as their curiosity is gratified, ready to listen respectfully at least to anything a stranger may have to say to them. Nor are they, especially in Southern China, so closely secluded as in Mahomedan and many pagan countries.

Again, they are not, as a class, violent and bigoted adherents of their idolatrous systems. Though manifesting the natural indifference of the unrenewed heart to divine things, they will hear what you have to say, and will acknowledge its truth.

This promising and interesting field, comprising some two hundred millions of souls must be cultivated almost entirely by female agents. These women are forbidden by their ideas of propriety from sitting down in our chapels with the men. In their houses, they are inaccessible to our sex to a great degree. Nor can they get much light from our Scriptures and tracts, for very few of them know how to read. They must mainly depend on their sisters from western lands to save them from perishing in their sins.

Thus, whether we consider how providence has developed the employment of female agency in Christian lands, or the place it holds in many false systems, or the rich harvest waiting to be gathered by it in China, there can be no doubt as to its desirability. Not only is it desirable, but we may go further and assert that it is *necessary*. Napoleon was right when he said: "Educate the mothers of France." We must educate the mothers of China, and they can only be reached through Female Agency.

II. The second part of our topic—the best mode of the employment of Female Agency—opens up a wide field before us. We may consider the work to be done, as pastoral or aggressive; the workers, as foreign or native, married or single; and the class to be benefitted, as the young, adults, or the sick. This part of the subject is important, because it is practical; and it is here perhaps that there will be the greatest diversity of opinion.

(1.) What is the nature of the work which God assigns to woman? It was Archimedes, I think, who said if he only had a *pou sto* he could move the world with his levers. Where is this "standing place" from which woman can best exert her influence? I do not hesitate to say it is in the family. A

mother can best make her mark in the world by educating her sons carefully—to make her influence felt in the third generation let her train her daughters to be good mothers. The family is the salt of Confucius' system. The plague spot of Romanism is that it ignores the importance of the family. It segregates the sexes. A celibate is the model man; a nun is the beau-ideal of a woman. It does not make happy homes. Compare Protestant and Roman Catholic countries, and you will see the proof of this. The eloquent Father Hyacinthe in Paris tells his hearers that the bane of France is that the family is ignored. O that he might see that this is the tendency of his system! It exalts celibacy. God has ordained marriage. Here Romanism clashes with God's order, and confusion and evil must result.

Not only do the members of a family partake in its blessings, but a well ordered Christian family is a well-spring, diffusing blessings around, and making an oasis in the desert of heathenism. A family where love and harmony reign, where plainness of living shows an elevation above the things of the flesh, and kindness and easiness of access show love for our fellow men, is a most powerful means of diffusing Christian influence. It affords an example, the effect of which is not lost on those who are permitted to see its daily life. Here we have an advantage over the Romanists. Their converts do not see a model family. Their system does not take root in the land, but must be kept up by a class set apart as propagandists. They can bring out bands of earnest, self-denying laborers, and thus their system spreads; but it is not engrafted into the life of the people. Rapidity and not permanence is secured.—An attempt is made to remedy the defect by educational establishments, but the school can never be a substitute for the family. We wish Christianity not to exist here as a starving exotic, but to flourish as a healthy tree, extending its roots deeper and deeper, and spreading its branches wider and wider. To see this result we must have Christian families. Converts from heathenism will be earnest, but blundering; sincere men, but often falling into sin. The apostles were such, and we cannot expect modern converts to be better. They will do for evangelists, but we must look to the second generation for pastors: they will serve for rough cavalrymen, but we must look to their children for our supply of skilled engineers.

A missionary's wife who is an earnest

Christian woman will long to do good to those around her, and there is an important work for her to do in the families of the native converts. Her duties will be mainly pastoral, to train the native Christian women. First, they must see in her a model Christian wife and mother; then she must give them visits, and instruction as to the training of their children and their household economy. It is not so important perhaps that she should visit them (although this should be done occasionally), as that they should be invited now and then to spend a day with her. She should always be accessible, and by kindness and sympathy lead the native sisters to make her their confidant and counselor in their trials. She should also meet with them once a week to instruct them in the word of God. Besides thus helping her husband in the building up of the church, she may also be able to have a small share in the aggressive work against the great outlying mass of heathenism.—She might have a weekly meeting for heathen women, where she could see those brought in by the native Bible women; or she might superintend a school, if she felt called to that branch of the work.

Of course there will be frequent interruptions in these duties, especially where there is a large family or feeble health. But she should not be discouraged by these. Our methodical training in schools makes us value method, and justly; but we should never forget that much of the good done in the world is not done at regular intervals. The welcome words, "She hath done what she could," will more than make amends for any disappointments she may meet with in the performance of duty here.

Another point worth our consideration is, that missionaries who have at heart the salvation of woman in China should try to lighten the burden of their wives, and leave them leisure for Christian effort, by not having too large an establishment, by not being too fastidious about the table, and by thoughtful consideration about giving trouble.

CANTON, October, 1867.

[To be concluded next month.]

... The Buddhists of Ceylon, after a long interval of quiescence, seem to be roused to some degree of mental activity. They have started a controversial newspaper, and a wealthy Kandian chief has made arrangements for collating and correcting the text of their sacred books.

MISSIONARY RIGHTS UNDER THE EXISTING TREATIES.

WE have been favored with a copy of a letter recently addressed by W. P. Jones, Esq., late U. S. Consul at Canton, to a Committee of missionaries, in response to certain queries propounded by them. The opinions expressed are applicable to Protestant missionaries of other nationalities, quite as much as to Americans. We therefore publish the letter, for the benefit of Protestant missionaries generally.

UNITED STATES CONSULATE,
CANTON, August 5, 1865. }

Rev. R. H. GRAVES, Canton:

SIR—I have the honor to acknowledge receipt of your letter of the 25th June, in which, as one of a Committee appointed by the Canton Missionary Conference, you propound certain inquiries relative to the rights of Protestant missionaries in China. Having learned that you were absent on a mission tour of some weeks' duration, I have delayed my reply until this first convenient opportunity after knowledge of your return; and I now take much pleasure in stating the opinion I hold upon the topics before your Committee. These are, as your letter states them:

First—"Have American Protestant missionaries the right, under the treaty, to rent or buy property in all parts of the Chinese Empire, for hospitals, churches, schools and dwellings?"

Second—"In case a Protestant were persecuted on account of his religion, could protection and redress be secured to him by the U. S. authorities in China?"

Third—"If the Chinese authorities interfere with the publication or circulation of Christian books (purely doctrinal), can such interference be stopped by the Consular authority?"

In answer to the first of these inquiries, I have no hesitation in saying that I believe Protestant missionaries have the right to rent or buy all premises necessary for the prosecution of their work, such as those you have named, and provided that such premises are used for no other purposes.

To the second inquiry, I reply that the treaty clearly prohibits the persecution of Chinese converts, as well as that of their foreign teachers; and an infringement of the treaty is always a matter demanding Consular exertions against such infringement. It is not permitted the Consul to punish the offenders, or release from the hold of the native authorities the native convert; but it is plainly his duty to demand that the authorities proclaim the XXIXth article of the treaty, against persecution of Christians, and punish all engaged in violating that article. And if the local authorities re-

fuse to comply with his demands, it devolves upon the Minister at Peking to require their superiors to rebuke them, and insist that they use all necessary exertions, and administer effective punishments upon offenders, to preserve the inviolability of the treaty, or remove them from office.

To your third question, I can only say that your right as missionaries to distribute freely religious books, and other publications of like nature, is an essential part of the right to teach; and the Consul is in duty bound to use the same means to resist interference with the exercise of this right that he would use in the case last mentioned.

In none of these answers have I defined what may be called "interference." In doubtful cases, the Consul who is called to act will alone be able to determine what constitutes illegal interference; but any case in which colporteurs are forcibly hindered in the exercise of their calling, or their books and papers are forcibly taken from them and destroyed, would seem to be a clear violation of the treaty.

Thus far I have proceeded without assigning reasons for my opinions. To give these at length is perhaps hardly necessary; but I may say that my convictions have been formed by careful study of all the treaties, and by observation of the interpretations given these instruments in practice, at various places, and in the Consulates of different nationalities.

The American Treaty, Art. XXIX, concludes thus: "Any person, whether citizen of the U. S. or Chinese convert, who, according to these tenets (i. e., Protestant or Roman Catholic), peaceably teaches or practices the principles of Christianity, shall in *no case* be *interfered with* or molested." Nowhere in the treaty, and certainly nowhere in this article, is it said that these teachers are restricted to certain localities. Trade is so restricted, and a penalty affixed for trading elsewhere than at the ports "open to commerce." The XIIth Article says that "citizens sojourning" at the "ports open to foreign commerce" may build churches, hospitals, &c. I cannot believe in the negative inference which some draw from this article, that missionaries cannot erect such buildings in other places. The churches, &c., provided for in this article are the chapels and seamen's hospitals, &c., erected for the use of foreigners at all the open ports. The article from first to last shows that it was not the missionary, but the necessities of the foreign residents sojourning in China, which it was intended to provide for. The missionary was not provided for as a missionary until at the very end of the treaty, when the XXIXth article was introduced, saying that he shall in "*no case*" be interfered with, provided he is teaching "*peaceably*."

The case of an American missionary being interfered with when teaching in the interior demands that the Consul should remind the Chinese authorities that the treaty provides that he shall be so interfered with in "*no case*." But it may be answered that the missionary was preaching in the streets, or on some one's ground, or in a temple—thus committing trespass, or hindering men on the public thoroughfare, and provoking riots or lesser disorders.—This would embarrass the Consul, and the only way to guard against such charges is for the missionary to obtain permission by gift, hire or purchase, of premises within which to pursue his calling "*peaceably*."

The "favored nation clause," as the XXXth article of the American treaty is often called, clearly gives American missionaries all the rights conceded by the treaties of other nations to *any other missionaries*. It says that "any right, privilege or favor, granted to any merchant or citizen of any other nation," whether by treaty or otherwise—whether that right be "commercial, political," or of *any other sort*—shall at once inure to the benefit of citizens of the United States.

You are aware of the distinctness with which the French Articles of Convention of Oct. 25, 1860, stipulate in the VIth article for the right of "all people" in "all parts of China, who teach the doctrines of the 'Lord of Heaven,'"—and, as elsewhere translated, "all Christians,"—"to rent or buy ground, and build hospitals, churches, &c., in all the provinces;" and provides that those who persecute Christians, or "indiscriminately arrest them, shall be *punished*." You are aware also of the privileges lately conceded to Roman Catholics throughout the Empire. I have no doubt that under the XXXth article of the American treaty, and the like articles in other treaties, Protestant missionaries are entitled to all that they wish to avail of, of the privileges thus granted to French missionaries.

The idea that such a grant can be restricted to Roman Catholics only is absolutely untenable. By the "favored nation clause," what is granted to any citizen of one nationality is granted to any citizen of the United States who may desire it—provided his own government will permit him to exercise his privilege. Has a French missionary a right to build churches, &c., in the interior?—the American missionary has the same right. If a French merchant may lawfully trade at an interior city, that fact in itself proves that the American merchant may do likewise. Mark, I merely say that so far as the Chinese authorities are concerned, a privilege conceded to a Frenchman cannot be withheld from an American.

Finally, allow me to add that these opinions have been sustained in practice, and—so far as

I know—without protest against them on the part of the Chinese officials. Last fall, the Chinese converts were persecuted at a mission station some twenty miles or more from Amoy, their chapel entered and badly used, and their lives threatened. A few weeks after, the American Mission chapel at Chang-chow was violently entered and sacked, and soldiers quartered in it. I demanded that the soldiers be removed, and that in both cases the damages be paid, and the guilty parties punished, and bound over to keep the peace. By the exercise of due firmness, all excuses were overcome; the XXIXth article of the treaty was proclaimed by the mandarins at both places, and the demands conceded, resulting in peace and prosperity to the missions ever since.

A short time afterwards, difficulties occurred at Chin-chow in the English chapel, which was entered and badly damaged, I believe; and certain members of the church were ill treated.—The British Consul, Mr. Swinhoe, demanded and obtained full redress.

A mission station about forty miles from Foo-chow was entered, and the members ill treated and commanded by the populace to leave the place. The American Consul at Foochow, Mr. Canfield, required that the magistrate who had connived at the disturbance, or worse, had dreadfully beaten the native teacher, be reprimanded, and the elders be required to give security to keep the peace;—since which the church has enjoyed peace and remarkable prosperity.

Other instances might be furnished; but these are sufficient to sustain the interpretation of the treaty as above stated.

I have the honor to be,

Your obedient servant,

W. P. JONES.

(For The Missionary Recorder.)

NOTES IN ANSWER TO "A STUDENT" ON EDKINS' PROGRESSIVE LESSONS.

BY ANOTHER STUDENT.

STUDENTS of Chinese must feel grateful to those who have produced helps towards its acquisition. I have looked into most of the books of this kind, but none have I found so inviting and encouraging to the beginner as the Lessons in question. Without a teacher, on board ship, for example, on first coming to China, one may make considerable progress with such a book. Mr. Wade's books are invaluable—translated into thoroughly idiomatic English—but their massiveness, multitudinous sectional divisions and references (not to speak of errata, acknowledged and unacknowledged), the want of homogeneity, and the smallness of the

Chinese type of his last work, with the barbarous, pedantic, and almost unpronounceable title, render them less elementary, progressive and encouraging than the little volume criticised. The more advanced student may take up any of Mr. Wade's books with profit. We do not stand up in defence of every expression and translation in the Progressive Lessons: we think there is considerable room for improvement and enlargement, and many of the suggestions and corrections of "A Student" are of considerable value, and will, I hope, be recognized by the author in the next edition; but such as it is, we hail it with joy.

The critic will doubtless proceed to other works of a similar nature, including, we hope, Mr. Wade's new book. He will thus confer a benefit on the authors, if their books should ever reach a second edition; and no such criticisms ought to be beneath the notice of our sinologues. In this way he will necessarily be improving his own knowledge of Chinese, and may do some good to readers and students.

To gain this object, however, it is desirable that a little more care, and a broader and deeper acquaintance with the book to be discussed should be shown than has been exhibited in the criticisms of the Progressive Lessons. We want information, not animus, against a writer; and in this way the value of your periodical will be enhanced, and a character will be given to it which will cause it to be read beyond the missionary community. Mr. Wade's new book is now in the hands of about twenty students of Peking Mandarin here, and if a really honest and pains-taking criticism of the work appeared in your columns, I think we might guarantee you a larger circulation. Let not the disciple be blind to his master's faults in Chinese. We all have something to learn.

In the criticisms of the Progressive Lessons, in the May, June and July No.'s of the "Recorder," most of the errors referred to may be classed under three heads.

I. *Errors in the book not found in the first edition, or errors of the press in both editions:*

e. g., p. 14, 大小 for 太小—p. 20, 肉死 肉身, both of which are correct in the first edition. This edition was printed in 1862, not in 1864. If "A Student" had consulted this edition, the article in the May No. would have been rendered almost unnecessary. On p. 56, 簿子 pu-tz', on the books, is correctly spelt in the English part, although the character has got 草 instead of 竹 for the radical. Here the printer's mistake is obvious, for in p. 63 簿 is given correctly, and both in northern Mandarin. 上畫 and 下畫 are doubtless not colloquial Mandarin, but they cre-

tainly to a scholar *do* mean forenoon and afternoon, 夜晝 mean day and night, and the addition of 上下 would give an intelligent sentence to a reading man. 下午, the proposed correction, will be found in the Lessons, p. 81. Neither is the critic's correction quite correct. 上午 and 下午 are *not* the usual expressions in colloquial Mandarin for forenoon and afternoon. The expressions in most common use here are 前 or 先半天 and 後半天 or 晚半兒上, the latter very colloquial, and pronounced *wan pa' shang rh*.

II. *Errors of the critic arising from careless reading.* In the May No. of the "Recorder," p. 20, he says: "Mr. Elkins has not a clear conception as to what the Shanghai tael is." Then why, at p. 28, where the phrase is correctly put, is 九八銀 translated Shanghai sycee? The errors in p. 27 arose from printers' mistakes. The native compositor, after transposing the Chinese, made the English part follow suit. This expression, and many others, ought to have had a foot note. It was a stumbling block to me before and after reaching China, and it was impossible to understand how it could be translated Shanghai at all, or Shanghai more than Peking, where we have the *chieu pah yin* also. It is, of course, very desirable that books for beginners, in Chinese especially, where everything is taken on credit, should be as free from mistakes as possible: but perfection does not seem attainable. Both editions of the book, I believe, were published at several hundred miles distance from where the author resided.

"In the Peking dialect it is, I fancy, not orthodox to say 鞋子 *sieh-tzu*, for shoes."—See "Recorder," p. 40. Let the critic consult Progressive Lessons, p. 83, 鞋 *hiat*, shoes. The critic has condemned the southern Mandarin in the book, at p. 7, for being northern; and omits to notice that in that part of the book which is devoted to northern Mandarin the form he desiderates is given. On the same page, 靴 boots, ought to have 子 added to it, and not alone to 靴底子, thick-soled boots. In regard to 瓶子 and 盆子 they are both correct as standing alone at page 79. In combination the above form would be quite admissible. In Peking we almost invariably add 子 to a bottle or phial, and drop it when speaking of a large bottle or jar as, e. g., a 花瓶. The word for basin, 盆, will be found at p. 28, without the 子. A greater

acquaintance with the book would have obviated the necessity of these and other remarks. 盆 in Peking more commonly takes the 兒, and is pronounced *pēr*.

At p. 59 of the "Recorder," 刺 is translated "cut with scissiors." The book itself says, p. 80, "Cut 刺 *lu*; with scissiors, 'chiau.'" The common word in the north for cut with scissiors is *chiau*. That used in the south, and which the critic has acquired, is 剪, P. L., p. 7. In this criticism the critic's mistake arises from not observing the word *chiau*, which for want of space is placed above the line.

III. *Errors of the critic arising from incomplete knowledge.* Oyster shells, 蠔殼 *li'chiau*. The critic does not know the sound *chiau*, nor is it found in Mr. Wade's Syllabary, old or new. Yet it is the common Pekingese colloquial sound for the character, as in 托殼, to escape from a shell or a slough. The correct book sound in Peking is *ch'io*. Mr. Wade also gives *h'o*, which our critic seems to think is the only sound of the word.

The critic says (Rec., p. 41) the character 踝 is not *k'ai* at all, but *kuai*. Now the letters H U spell *hoo* (Anglice *who*), and with A I should, if consistency is desirable, be pronounced *who aye*, a combination very unlike what our friends, the Chinese, are accustomed to enunciate within the limits of one word. Moreover, the word in question (the ankle) bears the sounds *kuai*, *huai*, *hwa*, *k'uo*. (*K'uo* and *uo* in Peking and *k'uo* in Shantung.) It is possible that the ankle may be called *kuai* because the leg there becomes crooked, but more probably it is an old sound of the character. Compare the Tiechiu form *ko*, and the Amoy *k'oi*. Again, the Peking use of *kuai* for ankle accounts for the employment of 踝, so strongly objected to by the critic, in the common northern phrase *kuai wan*, to turn a corner. A native if asked to write a character for *kuai* objects to 拐 in *kuai chang*, a walking stick, because of the radical wood—and to 拐 in *kuai pieu*, deceive, because of the radical hand. He then falls back on the ankle. Is he much to be blamed? The characters written by ordinary teachers for colloquial words are usually not worth much. They often convey wrong ideas. It is well if in addition to suggesting the proper sound they furnish some information in the word. Our critic errs when he changes 彎 to 灣. The book does not speak of a bend in a river.

In the M. R., p. 59, the critic translates 兩個人各有好處 "Each of the two men reaped some advantage." This might be the meaning in another connexion, but in the page from which the example is taken, two friends are held up as models of gratitude and unselfish humility, and it is their virtues which are referred to as admirable in the Chinese expression which is the subject of comment.—"Each had an admirable quality," or "were both to be admired." The critic has singularly enough omitted the important words "to be" in his citation. When he translates, "This one will not acknowledge that he has gained any thing," it is wonderful that he should think he has hit the meaning. Let him look at it again.

On p. 59, in commenting on the translation of 萬一就做不出來, "Even if he can in no case do it," the critic suggests: "It is impossible for him to succeed." This translation omits the word 就, the pivot of the sentence. Being a conditional sentence it is not complete in itself. *Wan zi* means—once in ten thousand times, or ten thousand to one. The whole reads, "Even if once in ten thousand times he cannot do it," etc. The critic treats the sentence as absolute. Let him omit the 就 and he may do so if he wishes; his translation will then not be wrong. It is only more free than that which he objects to.

The phrase 別寶, "Select precious stones," is objected to. The northern people say it is a good phrase. The word 別 is "to distinguish" true precious stones from common stones. Let the critic add this combination to his vocabulary without fear. The Mohammedans of Turkestan are industrious gatherers of precious stones. Hence the phrase, *lucci buci pie pan*.

大青, *ta ching*. There is both a mineral and a vegetable of this name, as reference to the 本草 will show. It is not gambier, which is a species of catechu. The vegetable of this name is a plant two or three feet high, found on the hill sides in Kiangsi and Hunan; its leaves are four inches long, and the flowers have five petals, and are of a deep dark red colour. When unripe, the seeds are blue; when ripe, black. The flowers remain after the seeds are ripe. The people of the districts where it grows know this flower, and in summer drink a decoction of it to allay thirst and feverishness. The common people in Hunan and Hupeh call it the 婆婆板淡, and use it in headache, and especially hemiorania. The ancients used it for fever, jaundice, diseases depending upon changes of temperature

and the seasons. At present the doctors do not know it, but it is in great use in the hands of quacks, who employ it with advantage—although ignorant of its qualities, origin and habitat. It is probably a polygonum.

The mineral has many names. 扁青, on account of its form, and 石青. It is dug all seasons in the 朱山谷武都矢提 in Nan Hai and Szechwen. It is not now much, if at all, used in medicine. It is called by one author *li-ching*, and certainly, though blue predominates in the specimens I have seen, it is not destitute of green splinters, and in fact a blue and a green approximate so closely according to the intensity of colour of one or other substance that it might in some cases be called a mineral green. It is also imported in large pieces, the size of a man's fist, of a blue colour. At 武昌府, in Hupeh, the pieces are small, but the colour is good. At 簡州梓州 the pieces are also small, but much lighter in colour. This mineral is used for painting flowers, and as a pigment is permanent and not liable to fall off or become deteriorated by exposure. *Tu-ching* is the name given to it by the common people, tradesmen and shopkeepers. Some call it 天青, others 佛頭青, others 西青回回夷. The latter is most prized, and is the dearest.—The following minerals all belong to the same class or genus: 扁青、層青、碧青、白青. The *ta-ching* has a sweet taste, is of a regular, even form, and is not poisonous. It is used by itself, or more often in combination, as a medicine. It is prescribed in pain of the eyes, and for giving brightness to the eyes—in discussing swellings, the result of wounds or contusions, or in ecchymosis. It is also used to drive out the all prevalent 毒氣, bracing up the body, and giving elasticity to the frame, and preventing old age from creeping on too speedily. It cures feverishness, is an excellent expectorant, &c., &c.

The critic has the authority of Morrison for rendering this substance smalts. It is not, however, a simple oxide of cobalt, as any book of chemistry will show.

IV. To *gild* is spelt *guild* three times in the paragraph referring to this subject. This is neither the English nor American form, and certainly not indicative of its etymology.

How difficult to introduce "unwillingness to admit," and "ironically tells," into a simple vocabulary of words, thus *wên ta*, mosquito—*wên-chang*, mosquito net. It is only possible, on the style of Johnson's definition of Grub Street and lexicographer. The usages of dif-

ferent places differ; but, on the whole, I think in ordering the article one would more usually say "net," or "netting," and not "curtains"—from the firmness and non-interstitial character of the texture. Such curtains would be very serviceable in northern latitudes, where a room within a room was wanted with sufficient comfort to produce asphyxia.

PEKING, August, 1867.

(For The Missionary Recorder.)

KUSHAN.

THE "Recorder" departs from our gaze, for it seems fared to vanish, let us embrace the opportunity yet afforded us to gather somewhat interesting, if we possibly can, from the materials at hand, ancient the early history of this enchanting spot.

We have had many a walk to the monastery, many a chat with the amiable priests who inhabit it, and—if we are at liberty to apply enjoyment ironically—we have enjoyed many a walk to the peak. We have always felt bound to reach this last point, in order that our ambition might be satiated to its full extent.

The subject that we have taken in hand is a most interesting one, and it is surprising that no one should have ventured on it before. We have, it is true, a wide field before us, but what advantage is a wide field, if the range of intelligence is insufficient to do full justice to the subject, and the mind is not large enough to take in the full scope of it in such a way as to transmute chaotic materials into readable matter? Unless we can give the reader a full and accurate account of every attractive spot on the hill, we shall fail to show up history in an interesting light, and to impart that importance to it which it is so fairly entitled to. We must not forget, however, that we have but a limited space, and but a short time at our command; and we are therefore compelled to condense our remarks into a small compass—a smaller compass indeed than we should have confined ourselves to, had the "Recorder" intended to live amongst us constantly, and not to come to an end so premature as that which awaits it.

If we are disposed to look at things from a logical point of view, we must admit that any information, however little, is better than no information at all; and it is with this firm conviction in our mind that we are led to offer to the reader the few materials that we have been able to collate. When we have done with them, we shall still be able to bequeath a large legacy to any individual whose motto is "perfection," and who aspires to elevate himself to a pinnacle of greatness.

Kushan has a history of its own, which is

not unattended with interest. Many even of the large stones or boulders on it have a certain amount of historical interest attached to them. They have commanded the entrances to caverns at periods antecedent to the present time—nay, it may be that many of them still cover the entrances of caverns yet undiscovered.—Many of them bear inscriptions, culled from the classics, which are not without their interest to the Chinese scholar.

In proportion as we become acquainted with the history of any given spot, so does it become endowed with increasing interest; and the more remote the period to which we have to refer back for information regarding it, the more intense will the relish of it be.

It becomes our duty now to prosecute a search for the Chinese characters which answer to (the name of) Kushan. Some are under the impression that the hill is named 高山 *kao shan*, and that it derives this name from its extreme height; others again, whose attention is concentrated in archaeology, have selected for themselves 古山 *ku shan*, the *hill of antiquity*; but let us set the minds of all at rest without further delay, by telling them that the true characters are 鼓山 *ku shan*, which may be taken to mean *sonorous hill*, or more properly *drum hill*, as we shall see in another place.

We have gained the name—what then should our next impulse be? To seek without doubt to ascertain the source of the name, and to clear up the mystery connected with it. This we can accomplish without much difficulty.—At the top of the hill whereon the monastery is situated lies a stone, resembling a drum.—Through this, which we may surmise is hollow, the wind howled in awful accents at one time, and to the delicate tympanum of a priest resembled the noise which emanates from a drum when struck. This circumstance led the ingenious priest to conceive that the name of *drum hill* might be advantageously applied to a hill which, until that time, had escaped all notice. If the reader is unable to find the stone in the position indicated, we can but do our best to advise him to look elsewhere for it until he finds it. When he has succeeded in finding it, let him seat himself down on it for a few minutes after his labour, and let his mind be engrossed with thoughts of the past. Let his reflections travel through a vista of ages, past the time of Alfred the Great, even up to the time of Offa, king of Mercia; for it was during the reign of the Chinese sovereign contemporary with this personage that the stone was discovered which gave birth to the name of this famous hill.

The first spot which calls for our notice is

the goal to which the weary traveller looks forward, and the sight of which infuses fresh joy into his heart, after his fatigue. This spot is

THE MONASTERY.

Here he rests and refreshes himself before proceeding further. He finds comfortable quarters, and several good natured priests to wait upon him; his coolies arrive shortly after him, and he then proceeds to discuss a cold collation of a savoury kind—in which however we have no present interest, and to which we will leave him, while we continue our account.

The site on which the monastery stands was at one time a deep chasm, in which a poisonous dragon dwelt. A dragon, with the best appearance on him which he can possibly assume, is not an inviting individual. In fact, the ideal and real are united in one. We picture to ourselves an animal of great ferocity, and undoubtedly we are right; but only he who has seen a dragon would be able to give us a weighty opinion on the matter. We are not surprised, when we take into consideration the nature of dragons generally, to find that the individual dragon now brought under our notice should have behaved with much cruelty during the period of his abode at Kushan.—We are told that he was in the habit of bringing severe storms over the place, which destroyed the crops, and caused an incalculable amount of desolation among the people. We are not told how long the monster dwelt in the abode in which he was first discovered; but it must have been for a number of years. A very little often conquers a savage nature; it took little to tame the dragon, and to make him relinquish his abode. A few strains of melody were sufficient, and such melody as that which a priest distils from his mouth when he chants his morning or evening prayers. We must not quibble with what comes before us. We must take for granted all that is told us.

To learn all about the dragon, we must trace our way back for eleven centuries to the time of the T'ang 唐 dynasty, which ruled over China from A. D. 631 to 897—a period long anterior to the great Norman conquest of England. In the 4th year (A. D. 773) of 建中 Chien-chung, the ninth Emperor of the T'ang dynasty, the Prefect of Foochow requested a priest named 靈嶠 Ling-ch'iao, to go up to Kushan and seat himself on the western rock, and recite some prayers in a fervent tone. The priest acted in accordance with his instructions, and lo! the dragon came out of his hole to listen, and so enchanted was he with the melody that he took his departure, full of repentance for what he had done, and resolved in his mind not to injure the people any

more. The dragon subsequently left for the sea, and possibly crossed over to Formosa; but to make further enquiries as to his present abode is beyond our province. In the second year (A. D. 899) of 開平 K'ai-p'ing, of the 梁 Liang dynasty, 審知 Shên-chih, king of Foochow, filled in the chasm, and ordered a small temple to be built there, in which a priest named 神晏 Shên-yen was desired to live. In the time of 真宗 Chên-tsung, who reigned during the Sung dynasty, from 989 to 1014, the temple received a regular endowment; and in 1407, the fifth year of the reign of 永樂 Yung-lo, the third emperor of the Mings, the temple expanded into very nearly its present proportions.

The information which we have given here is somewhat meagre, but it is all that we have at present to throw any light on the early history of this interesting spot. At a future time we shall again take the subject in hand, and endeavour to exhaust it: but this is not done in a moment. In addition to perusing books having reference to the hill, it is necessary also to make excursions to and fro, in order to gather verbal information from the priests who have been long resident there. To accomplish this desired end time alone is necessary.

There are few who are unacquainted with the name of the monastery, but for the benefit of those who are ignorant of it we may as well give the Chinese characters here, with the English interpretation of them. They are 湧泉寺 Yung-ch'uan-szu, and mean Bubbling-water Shrine—or, more correctly, perhaps, Bubbling-spring Shrine.

The traveller, having done justice to his repast, crosses over from the temple to the fish pond. There he may amuse himself for a few minutes by distributing to the fish a number of hard biscuits, with which the priest resident in the house overlooking the pond will supply him, at the rate of two for a cash. This pond, which is called the 放生池 Fang-shêng-ch'ih, or the Pond of Life, has existed for a longer period than most people will imagine. It was made during the reign (1127 to 1163) of 紹興 Shao-hsing, of the 宋 Sung dynasty, by a priest named 宗演 Tsung-yin; and the circumstance which led to its formation will be here briefly detailed. A number of the priests became sick during the period referred to, and all attempts to cure them failed, until the ingenious priest whose name we have given be thought him of making a pond, which he conceived would have a beneficial result. The pond was accordingly made, and, marvellous to relate, the sick became healed at once. In

what way the water in the pond affected the disease it is impossible to say. There is no accounting for these things. The gods probably accepted it as a propitiation to them, and stayed the plague which was raging, and which they had probably caused to spread amongst the priests by reason of some grievous sins committed. A strange occurrence of this kind reminds us of Egyptian mythology; but in one case there is a shade of probability, whilst in the other there is none at all.

It remains to us now to glance a little at the interior of the monastery before we quit it. Our remarks will necessarily have to be condensed a good deal to leave room for other points of attraction, and for one or two legends which will tend to enlighten the scene. As we enter the monastery, we see in front of us the four following characters, **天王大殿**. These are *T'ien wang-ta tien*, and represent the name of the palace or court dedicated to the Heavenly King. This court was built in 899, in the time of **審知** *Shên-chih*, King of Foochow. In 1408 it was destroyed by fire, and in 1432 it was rebuilt. It was again burnt in 1542, and rebuilt in 1634. In 1643 two wings were added to it by the priest **元賢** *Yüan-sien*. The same indefatigable priest produced the **羅漢泉** *Lohan-ch'uan*, or *Lohan* spring, which is just outside the monastery. He merely pointed to the spot, and a spring burst forth at once—a singular phenomenon indeed.

On our way to the quarters set apart for foreigners, we pass the reception hall for Chinese officials. This place, which is generally called the **官客堂** *Kuan-k'ò-t'ang*, was at one time called the **白雲堂** *Pai-yün-t'ang*, or White Cloud Hall. It was built in 1645 by **Yüan-sien** and repaired by **興隆** *Hsing-lung*, in 1750. The next place which demands our attention is the bell tower, termed the **鐘樓** *Chung-lou*. This is situated on the right of the Tien-wang Court as we enter, and was with its colleague, the Drum Tower, **鼓樓**, immediately opposite to it, built in 1634, by **林宏衍** *Lin-hun-yen*. At the back of the Drum Tower is Recitation Hall, **梵行堂**, which was built by **Yüan-sien**, in 1643. Adjoining the Bell Tower are two shrines dedicated to the King of Foochow, **閩王二祠**, and a court termed the **伽藍殿**, which were also built by **Yüan-sien** in the same year. Near these, again, is the **淨業堂** *Ching-yek-t'ang*,

built by a priest named **知益** *Chih-yi*, during the reign of **Wan-li** (1572-1619), the fourteenth emperor of the Ming dynasty. In front of this is the **藏經堂** *Tsang-ching-t'ang*, which was built in 1736. On the left side, close to the Drum Tower, stands the Granary, **倉樓**. This was built by **林鑒** *Lin-luan*, in 1672, the same year in which the Treasury, **庫樓**, which is on the opposite side, was built. Close to the granary are the **祖師** *Tsu-shih*, and **壽昌** *Shou-ch'ang*, halls built by **Yüan-sien**, in 1643. At the back of the **Fan-sing-t'ang** is the **旦過堂** *Tan-kuo-t'ang*, built by **道霽** *Tao-p'ei*, during the reign of **Shun-chih** (1644-1661), the first emperor of the present dynasty.

We now bend our steps for a few minutes in the direction of the Grand Court which is termed the **大雄寶殿** *ta siung pao tien*. This court was built by the king of Foochow in 899, and built a second time by a priest called **德建** *Tê-chien* in 1026, the first year of **Huang-yü** *皇祐* of the Sung dynasty.—In 1153, the 22nd year of **Shao-hsing** *紹興*, it was built for a third time by **祖珍** *Tsu-chên*. In 1203, it was repaired by another priest, who added two balconies to it. In 1408 it was destroyed by fire, but was rebuilt in 1433, the 7th year of **Hsüan-tê** *宣德* reign, by a priest named **文定** *Wên-ting*. It suffered a second time from fire in 1542, but again revived under the auspices of a priest in 1619, the last year of **Wan-li**'s reign. In 1642 it was blown down, and here the pious **Yüan-sien** came to the rescue, and restored it in 1643.

On the west side of the Ta-suing court stands the **禪堂** *Shan-t'ang*, which was built by **邵捷春** *Shao-chieh-ch'un*, during the reign of **Ch'ung-chên** (1627-1643), and on the east side is the **齋堂** *Chai-t'ang*, built in 1626. At the back of the grand court lies the **Fa-t'ang** which, in the absence of a better word, we may call the Dissertation Hall. The hall was built by the King of Foochow in 899, and was rebuilt and enlarged by **士珪** *Shih-kuei*, in 1136. It was burnt in 1408, and again built by a priest called **善緣** *Shan-yuan*. It was a second time destroyed by fire, in 1542, and was reconstructed by **林宏衍** *Lin-hung-yen*, in 1629.

W. T. LAY.

Foochow, Oct., 1867.

CORRESPONDENCE.

REVISION OF TREATIES.

TO THE EDITOR OF THE "MISS. RECORDER."

Dear Sir:—The enclosed is the form of memorial adopted by the British Protestant missionaries in Amoy and Swatow. If the missionaries at any port have not yet sent in their memorial on the subject, perhaps the comparison of this with the Foochow forms may assist them in making something better than either.

CARSTAIRS DOUGLAS.

Amoy, Oct. 12th, 1867.

TO HIS EXCELLENCY

SIR RUTHERFORD ALCOCK, K. C. B.,
H. B. M. Minister at Peking.

SIR:

In view of the approaching revision of the existing Treaty between Great Britain and China, we, the undersigned, British Protestant missionaries resident at Amoy, desire respectfully to call the attention of Your Excellency to two particulars, a more explicit statement of which in the revised Treaty we consider of the very highest importance:

1st. As to the holding of property, by rent or purchase, beyond the limits of the Treaty Ports. In the 6th article of the French Convention there occurs the following statement: "It is in addition permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." Now, by the "favoured nation clause," British missionaries are clearly entitled to the same privileges, but have hitherto in repeated instances failed to obtain them, the validity of our claim being denied by the Chinese authorities. We would therefore respectfully suggest the insertion of a clause to the same effect in the British Treaty.

2d. As to the protection of Chinese Christians from persecution. Such protection is guaranteed in general terms by the 8th article of the British Treaty, but some more definite statement on the subject is required. We would therefore suggest that, for the removal of all doubt as to the extent of protection intended, it be distinctly stated in the revised Treaty, that Christians shall not be required, either by their own relatives or others, to contribute to the worship of any spirit (鬼神), or image, to the building or repairing of temples, to idolatrous processions, to theatrical performances, and such like; and shall not, in consequence of declining to contribute, incur any loss of property or forfeit any of their civil rights.

Of these two particulars the first is already secured to French missionaries by an article in the French Convention; and the second is se-

cured to their converts by the explanatory edict issued by Prince Kung in the first year of the present reign.

We would therefore earnestly request of your Excellency that such measures may be taken as will secure to British missionaries and their converts equal rights, not merely by implication but by express stipulation.

TO THE EDITOR OF THE "MISS. RECORDER."

Dear Sir:—In your issue for September there is a curious mistake in the article with the above heading, on the subject of the French Convention. It is there said, "The Chinese authorities have sometimes declared the English version * * * to contain interpolations of privileges not granted in the Chinese text." Now whatever versions may or may not contain the clause in question, there cannot be a shadow of doubt that the clause is contained in the authorised Chinese text; for the clause 准任法國傳教士在各省租買田地建造自便 (P'ing jen Fah-kwoh eh-wen-kinu-sze tsai koh sheng tsu mui t'ien ti kien-tsau tsze-pien), is contained in two of the official Chinese copies (now lying on my table) issued on the conclusion of peace, and stamped with a large official seal in Chinese and Manchoo.

CARSTAIRS DOUGLAS.

Amoy, 28th September, 1867.

[We are glad that our correspondent is able to give us the Chinese text, as above. There is, however, no mistake in the statement that the Chinese authorities have sometimes declared the English version to contain interpolations of privileges not granted in the Chinese text. This has been done in this very provincial city of Foochow. Our correspondent's quotation from an authentic copy of the Articles of Convention shows that the mandarins made a mistake—or something worse—in their assertion.—Ed.]

TO THE EDITOR OF THE "MISS. RECORDER."

Dear Sir:—The order of the Prince of Kung was copied, long time ago, by a Chinese teacher of the Mission, from the original exhibited in front of the Roman Catholic Cathedral at this port. In translating it, my attention was called to the inaccuracy in the dates (referred to by Rev. Mr. Woodin in your last); but I was unable to compare the two versions, and trace it to its proper place, as the original had disappeared.

It is, however, more probable that the inaccuracy was a *lapsus calami* of the author in Peking, than that it arose through the carelessness of the transcriber here. If so, the explanation suggested by you seems to be more satisfactory than any other.

TRANSLATOR.

Shanghai, Oct. 21st, 1867.

TO THE EDITOR OF THE "MISS. RECORDER:"

We have had a very trying season at Tungchau. The rebel raid caused the country people to flee into the city, and a great deal of sickness followed, both among the natives and the missionaries. Mr. Mills lost his only child, and one of Mr. Hartwell's is now dangerously ill. The rebels left the region about the middle of August. All is now quiet. There is no special interest in our work at this time.

I read carefully the articles of "X" on "Native Agency," and I can unhesitatingly say that his views on the subject meet my unqualified approbation. I need not write further since "X" has said what I would say.

T. P. CRAWFORD.

Tungchau, Sept. 10th, 1867.

(For The Missionary Recorder.)

"PROTESTANT MISSIONS IN CHINA A FAILURE."

FOREIGNERS in China are mostly young men engaged in their first enterprises of life, and as a general rule are full of energy and zeal. At home they belonged to the educated and substantial portions of society, and may be regarded as representing three important branches of its interests—the political, commercial, and religious. Hence they may be divided into three leading classes, officials, merchants, and missionaries.

In my opinion, all these classes have honestly desired to succeed, and have earnestly striven to meet the expectations of their patrons at home. They began their career in China about the same time, and have had to encounter very similar difficulties. They have now tried their hands, exerted their skill, and prosecuted their respective enterprises under like conditions for about a quarter of a century—and what is the result? Let us see.

The officials shall answer first. Diplomacy is their legitimate field of action. Have they by this means accomplished any thing of importance, any thing of which to boast? Have they been able to obtain any substantial concessions from the Chinese government, to influence it to adopt any of the laws, customs, or improvements of the western nations, or in any

respect to change for the better? Has not almost every concession been gained by the sword rather than diplomacy, and have not foreign officials allowed some of these to become inoperative? In short, have they held their own with the Chinese government and people, and do their own governments and people have as much confidence in their ability now as they did some years ago? I will not pretend to answer these questions; but I have a vague impression that their power and influence are retrograde.

How stands the account of the merchants? Have they not evidently, as a class, lost ground of late years in China, and are their reputation and credit at home equal to what it used to be? Have they been able steadily to enlarge the sphere of their operations by introducing new articles into the markets, such as carpets, tools, machines, beds, bonnets, crinoline, coffee, butter, cheese, &c., &c.? Is it not as easy to introduce these things as the Christian religion? Again have not many of them lost money rather than made it, and have not a very large proportion become hopelessly bankrupt, ruining both themselves and their patrons? In short, will their books square both as to money and reputation? I fear not. If the missionaries have failed or had but poor success, they are in good company, having only followed the example of their "wiser brethren of the world." Yes, my brethren of the world, China has proved a hard field to us all. But have the missionaries failed, as has been asserted in some of the papers? Let us see.

True, they claim no splendid success, only a slow and steady progress. From year to year, their converts have continued to increase in numbers, knowledge and character. The field of their operations has constantly widened. A native ministry is growing up, and children educated in their schools, male and female, are now going forth into society and entering on the active duties of life. The missionaries' influence over the people is greater now than at any former period, and their reputation is unsullied. Their numbers have increased rather than diminished. Very few have gone home through despair, and still fewer turned aside, or disgraced their calling. They still retain the confidence of their patrons at home. The churches contribute for missions more liberally than ever, and many young men are ready to engage in the work. They have more than held their own both in China and among their supporters at home. These are not the characteristics of failure. The missionaries have succeeded better than either of the other classes in China—still they have done nothing of which to boast, and modesty, forbearance, and patience become all parties. Here I close my argument.

AD HOMINEM.

(For The Missionary Recorder.)

LIGHTS IN THE VALLEY OF THE SHADOW.

"It is not dark, but light, gloriously light," she said, though the darkness that should veil her day of life was thickening around her, and the cold waters of the mystic river already laved her feet. She knew the night approaching, she heard the ripple of the waves, yet felt no fear. The lambent west glowed gloriously, and the waters swept by in billowy brightness. With hand close clasped in that of her Heavenly Guide, trustfully, calmly she journeyed, nearing ever the borders of the "better land." As the shadows deepened between us, and she passed from our sight, we knew her for our angel sister,—one ransomed, one redeemed, and on our ear fell the sound of harpers harping with their harps. Their loud peons of triumph told of "a soul out of prison released;" of added sweetness in the praises of the blest. This holy *trust*, this clinging, unquestioning *faith*, was a beautiful development of the life divine in the soul of our sister. She leaned on the Beloved, and though He led her into the wilderness, she knew that even there He would speak comfortably unto her. How rich, how full that consolation, her beaming countenance, her cheerful smile, her calm, brave words, even when trials pressed heavy and thick upon her, testified to all. With her trembling, wasted hands she wove an iris braid to deck the brow of Jesus. In her Christ the Lord was magnified! And as we muse on the lesson of her brief life and early death, wondering what the Lord would teach us, we too bring votive offerings to the grace that made her what she was. Few and simple are the annals of her life on earth, nothing stirring, nothing peculiar, just such a record as of many another life. Yet there was a motive power ruling it, a consecration entire and holy, which lifted it from among the many.

Cynthia C. (Crane) Noyes was born Dec. 12, 1843, at Jackson, Wayne Co., Ohio, of worthy Christian parents. A covenant child, her early training made the character and offices of Jesus Immanuel familiar themes to her. Oft was "that sweet story of old" rehearsed to her eager ear, while her young heart swelled with grateful love. Early she gave herself publicly to Christ and his church. And *then* was born the quenchless desire to teach the benighted "in regions beyond," of the Saviour she had learned to love. She was educated at Vermillion Inst., Hayesville, Ohio. Afterward, she taught awhile, in her native village and its vicinity. As time lagged on, and no providential opening for the carrying out of her heart's desire appeared, and it the while growing strong-

er, she was much exercised, lest she was actuated by wrong motives, and gave herself to inward searching and prayer. God heard, and at length, as the happy wife of Rev. H. V. Noyes, in the fulness and beauty of her dawning womanhood, she became a missionary to China. Sailing from New York Feb. 3d, 1866, they arrived at their chosen field May 23d, 1866. None who saw her embark, the dew of her youth upon her, dreamed that ere she left that ocean home, grim death would have set his seal upon her. Yet thus it pleased Our Father! The entire passage was one of weariness, and often of pain. On landing, she rallied for a little, but was finally prostrated, by hemorrhage of the lungs, July 4th, which continued through seven days. Death drew very near, and although disappointed in being called from the loved work which she had begun only in anticipation, she was sweetly resigned to the Master's will. In a moment of extreme exhaustion, when sleep pressed down her eyelids, she murmured, "I will be sweet to wake up in Heaven." This blissful waking was for more than a year delayed. She must further enter into the sufferings of Christ, ere she could taste of the glory that should follow. Intervals of rest and convalescence were granted, and then hope grew buoyant. Home and its loved ones beckoned her return to their embrace, but never did she regret the decision which had severed her from them. No! the cause was Christ's, and did she not love Him more than father and mother or native land? Part of the summer of that year was passed in beautiful, sea-girt Macao, and with apparent benefit. With the autumn months, she returned to us, but only to linger out a winter of suffering. Though hope of ultimate recovery was dead, as the warmer weather again approached, apartments were secured in Macao, that the summer might be made more tolerable to her. She anticipated much comfort and pleasure in the transition. On the 20th of June she left us, to return only as the bride of death. She felt that this might be the final parting, but the same glad smile lit up her face, the same serenity, like a halo, wreathed her brow, while she spake only loving, cheerful words. Was she enmeshed of the ghastly king, whose terrors fill the soul of stern manhood with trembling? Did she realize his power and that he had claimed her his? Yes! But more intimately she knew the conqueror of death. Once after one of the sisterhood had sat awhile with her, and had gone, she said "I wish they would not talk to me of dying, but of heaven." "I am only strong, as I look beyond." Ere the last hour 'twas given her again and again to say, with holy boldness, "I have no fear of death, not the least fear." And more, she learned to watch eagerly for his coming, to long for release.

One trial more was yet to be endured, one pang keener far than any she had hitherto known was to rend that loving heart, ere, made perfect through suffering, she could enter the rest of the Lord. The dear partner of her life, her nurse, her comforter, was smitten with wasting fever, and laid helpless by her side, unconscious of his own needs, as of her sorrow. Oh it was pitiful! Alone in a strange city, with none she knew to call upon, in that extremity her soul strengthened itself in God. As soon as possible, Mr. Folsom joined her to relieve of care while he nursed the sick one. To him, perhaps, 'twas given to witness and receive the most assured triumph and testimony of her faith. Perceiving his solicitude for the life of her husband, she questioned him of his fears. Quietly he told her all, and then asked, "If God should take your husband from you, ere your own release, can you trust him, *even in this?*" She replied, unflinchingly, "Even to the death; heaven will be a blessed, glorious rest to us both. I cannot live without Jesus, how then can I die without Him?" Her life through these days of trial was sublime. Her soul nerved the wasted body to strong endurance, no murmuring tones, only words of love and cheer. Out of weakness, she waxed valiant. It was granted her to see his early convalescence; and then, one summer afternoon, just as the sun was wrapping night's starry mantle about him, and regally retiring to his couch of repose, she too fell asleep—the sleep which God giveth his beloved. None saw her die, though keeping faithful vigil. There was no burst of triumph; she was as one before whom the foe retires without a conflict. She was more than conqueror, through Him who loved her.

Stranger hands robed her for her burial, but tenderly, lovingly, as if she was their sister. Flowers, pure and fragrant, which she had so much loved, as all things beautiful, were strewn about her, and then they left her till that morning without clouds, when she shall rise clad in immortality unto the resurrection of the righteous. Aug. 8th, 1867, was the date, as we count time, when her glad soul went up to God. On the following Sabbath, from out our missionary home through thronged Canton, to the vernal hillside, where are garnered our mission dead, they bore her. Many called her "blessed," while adoring the sovereignty, which thus removed one so young, so fair, so lovely—who gave such rich promise of usefulness among the perishing.

"High in Heaven's own light she dwelleth,
And the song of triumph swelleth,
Freed from Earth, and earthly failing
Lift for her no voice of wailing."

Thus within two years, three of the mission sisterhood, one half our number, have entered

the pearly portals, have seen the King in his beauty, and heard His loving plaudit.

Elizabeth Ball Happer, the missionary daughter, wife and mother! Faithful, fond and successful! Though yet scarce noontide, she returned, bearing sheaves with her,—golden sheaves, gleaned in the world's great harvest, by patient earnest, loving toil for Christ. Verily, her reward is with her, and her works do follow her.

Laura Carpenter Condit, attractive in person and manners, richly endowed in brain and heart, with a wealth of tenderness welling there for Christ and the perishing—very lovely wert thou, our sister! Though a brief lustrum of years defined her sojourn among us, yet were they prolific in earnest efforts for the sad-browed ones about her. Her attainments in this difficult language were marked. A lofty ambition animated her. She had a holy avarice of souls. With pen and voice she hoped to tell the story of the Cross to the millions of this great city. Trials sharp and varied she passed through undaunted. Perils of fire, flood, and tempest. But just as hope beat highest, and the dawn seemed breaking, the destroyer let fly his deadly shot, and wearisome days, followed by nights of pain were her portion. Hoping benefit, aye restoration! and after keen heart struggles, she bade adieu to her loved toil, and sought native land. There amid kindred and friends, after that she had suffered awhile with patience and submission, she died as did God's chosen. And with them is her sepulchre. The tablet in the quiet churchyard may tell the story of her life, but her lasting monument is erected in the midst of this heathen city, in the hearts she has inspired to deeper consecration, or taught in thrilling accents, of the *redeeming love of God*.

These are not—and the daughters of China grope on, through darkness down to despair. Who will be baptized for the dead? Who seek their consecration, and give themselves heartily to this hallowed toil? There is in China work for all! And for us who remain, pray the Lord of the harvest, that ours may be lives of like purity and usefulness; ours, too, their abundant entrance into blessedness, when life's hurry and fever and toil are done! Pray that while the Lord buries the reapers, He will carry on His work. M. A. T. F.

CANTON, Aug 20th, 1867.

... Like the air, the Church must press equally on all the surfaces of the shore line of society; like the sea, flow into every nook of humanity; and like the sun, on things foul and low, as well as fair and high: for she was organized, commissioned and equipped for the moral renovation of the world.—[*Bishop Simpson*,

THE MISSIONARY RECORDER.

FOOCHOW, NOVEMBER, 1867.

EDITORIAL ITEMS.

—A number of Chinese books have been received, marked "For review." We hope to give at least a brief notice of each in our next issue.

—"Lights in the Valley of the Shadow," which appears in another place, was originally contributed for the "Foreign Missionary." The writer has kindly forwarded a manuscript copy for our columns.

—Our contributors have furnished an abundant supply of original matter for this number of the "Recorder," requiring us to abridge the editorial department—a necessity both pleasant to us and profitable to our readers.

—Rev. J. Macgowan, of the London Mission, Amoy, is spending a few weeks in Foo-chow, by order of his physician. When he returns to his station, he will carry with him the respect and hearty good will of his missionary friends at this port.

—The Hongkong "China Mail" says that the gambling houses are contributing to results other than the demoralization of the natives. Many Europeans are said to visit these establishments, and the houses are considered disreputable by the respectable Chinese of the colony. The following statement of the "Mail" must be somewhat edifying to those who anticipated such great results in favor of law and order from the opening of licensed gambling shops:—

"We understand upon good authority that the company who work the gambling farm have up to date lost something like four thousand dollars, so that thus far it has not been a profitable speculation. Strange to say, the bulk of gamblers consists of Europeans, and we moreover hear that the compradores of the leading houses have strictly forbidden the boys and coolies under their control from frequenting the miniature pandemoniums which, as they truly observe, are only patronized by low classes of Europeans, and a still lower class of Chinese blackguards, and the appeal to the self respect of the respectable native domestics appears to have been successful."

—We regret that we cannot at present announce arrangements for the continuance of the "Recorder." We hope that we will be able to do so next month.

MISSIONARY INTELLIGENCE.

NEW-CHWANG.—Rev. W. C. Burns has removed from Peking to this place. In a private note he says: "The foreign community permanently resident here is not very small, when we include pilots and all the Custom House officers; and, during the season when the river is open (it is closed from three to four months by ice), the number of foreign vessels is on an average, I understand, somewhere about 250 each year. I have begun a Sabbath service in English at the British Consulate. The meetings have been pretty well attended, and, by the Divine blessing, we hope that a few at least may be disposed regularly to assemble in our Lord's name. * * I hope that in a year or two, if not sooner, this place and the country beyond will not only be occupied by additional missionaries, but that those in the south who need a change may brace their systems by a summer visit, or by spending a winter here. In summer this place is considerably cooler than Peking, and in winter it is sufficiently cold, I suppose, to satisfy the desires of a Canadian. I certainly hope, if spared to remain here, to meet with missionaries from the south coming to visit us, as well as with the representatives of some missionary society, American or English, removing to this place as a field of labour. The Mandarin language is spoken in great purity, not only throughout Manchuria, but also in the provinces of Kirin and the Amour under the rule of the Chinese Empire; and in all this vast region there is not, if I except myself, a single representative of the Protestant churches. As in other countries, the priests of Rome are found established here and there, and will in fact pre-occupy the field unless evangelical Christians bestir themselves and enter on the work with a new measure of single-eyed consecration."

FOOCHOW.—Rev. C. Hartwell and Mrs. Hartwell, of the American Board Mission, returned from the U. S. to their station in this city on the 10th of Oct., after an absence of about two years. They were accompanied by Miss Jennie S. Peet, who comes out to take charge of a girls' boarding school.... Rev. H. H. Lowry and Mrs. Lowry arrived here on the 10th of October, to reinforce the American M. E. Mission.—The Annual Meeting of this mission, for the year 1867, began its sessions on the 16th of Oct., and closed on the 21st inst. The anniversary, and other exercises of the occasion, were seasons of spiritual profit to all concerned. The native helpers performed the parts assigned them with zeal and ability, giving great satisfaction to those who have labored to train them for the Christian ministry. The annual re-union was held at the residence of one of the missionaries, thirty-one natives and twelve foreigners being present to enjoy the bountiful repast and participate in the social interview of the evening. The report of the work of the mission for the year ending Sept. 30th, 1867, includes the following items: Present membership, 341—increase during the year, 139; No. of helpers, 15—increase, 6; No. of student helpers, 17—increase, 9.

NAGASAKI, JAPAN.—Rev. J. Goble sends us a letter, from which we take the following interesting extract: "I am as busy as I can be, teaching school, editing a native paper, and doing a little at translating. I am engaged by the Prince of Tosa to lay the foundation of an English college; and in prosecution of this plan we expect soon to go up into the country of Tosa to live. We are getting a font of Japanese type cast, and expect soon to be able to print Bibles, tracts, books and papers, with press and movable types. The English, Dutch and Chinese versions of the Bible are already introduced as a reading book in our school. Some of the pupils have of their own accord asked to be admitted to family worship,

and others ask particular instruction in the Christian religion. One of the latter is a high officer of state to the Prince. We expect it will be somewhat lonely living away from all European inhabitants; but if men go into the interior to labor for money only, it must be a poor missionary spirit that would induce us to hold back for the want of society. We will go gladly; for we have been praying the good Lord to prepare for us a way of access to this people, and just when and where we could have least expected it the way seems to be suddenly opened before us, and that too by a specially marked providence."

HONGKONG.—Mr. Alfred Lister has received a letter from Dr. Legge, under date of July 20th, 1867, in which acknowledgment is made of the testimonial lately received by him. We take the following extract: "You will be glad to know that on my arrival in England I found all my children well, and Mrs. Legge considerably recovered from the illness which threatened her life in the end of last year. I hope that her health and strength will, by and by, be so far restored that I may venture to return for some years to Hongkong once more.—I have yet, if it please God, to complete my labour on the Chinese Classics, and to try and bring the results of accumulated experience to bear on further missionary work among the people." We understand that a testimonial presented by certain Chinese inhabitants of Hongkong to Dr. Legge, was recently on view at Messrs. Lane, Crawford & Co.'s. It consists of a large silver plate about 12 inches by 10, set perpendicularly after the fashion of Chinese tablets in a frame and stand, also of silver. A great amount of skill and labor have been expended upon it, and it is described as a most beautiful specimen of purely native art.—Upon one side of the silver plate is engraved an inscription to Dr. L., complimenting his knowledge and virtues, acknowledging the importance of his teachings, &c.

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM

EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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(For The Missionary Recorder.)

THE DESIRABILITY OF FEMALE AGENCY, and the BEST MODE OF ITS EMPLOYMENT.

READ BEFORE THE CANTON MISSIONARY CONFERENCE.

[Concluded from last month.]

WE come now to consider the unmarried Female Missionary. The department of the work which has usually been assigned to this class hitherto is the education of the young, but of late years a few have begun to labor among adult females.

When Ignatius Loyola devised the system of Jesuitism, he directed his followers to give their attention especially to two classes—crowned heads and the young. The vast influence so soon gained by his order proved at least the worldly wisdom of his ideas. The apostles, however, did not employ schools as a part of the scheme of evangelization. Suffice it to say that many societies have given the instruction of heathen children a prominent place in their plan of operations. Hence the demand for school-teachers.

The training of the young, i. e. the very young, of both sexes, is a part of the work assigned to woman in the order of God's providence. It is the mother, rather than the father, who has the training of the child in its earliest and most impressible years, when its character is especially formed. In the Christian education of her own sex a wide field of usefulness is opened to a Christian woman who is endowed and called of God to this work. Here in Canton there is at least no prejudice against girls learning to read, and the schools do not suffer from lack of scholars. Schools, besides fulfilling their immediate purpose in bringing Christian truth to the minds of the young, also afford the teacher an opportunity of gaining

access to the parents. In the past history of missions, schools have been the principal channel through which woman has brought her influence to bear upon heathenism.

Adult females present a wide field for Christian effort hitherto too much neglected. With males our principal attention is directed to the adults, but there is as yet no systematic plan for affording the women an opportunity of hearing the gospel such as that which we give the men in our chapels. What plan can we adopt to bring the female masses under the influence of the truth? I confess that this seems to me a question difficult to answer. Perhaps in the providence of God something will be developed in the future, better than anything hitherto attempted. At present, meetings for females alone, and visitations from house to house, seem to afford the best hope for success. Perhaps, if we had our chapels constructed with separate rooms for the men and women, yet so that each could see the speaker, some might hear who otherwise would not. I do not think, however, that very much would be gained by this; for a discourse suited to the men, who generally can read, would be unsuited to the illiterate women. Meetings for women alone have been held, and from a dozen to forty or fifty hearers collected weekly in a chapel. For this the presence of a foreign missionary lady is necessary, while a Chinese Bible woman stands at the door to invite in the women passing by. A female missionary having a chapel in a suitable neighborhood, and having for her hearers women met with by the Bible women in their daily visits, in addition to those casually passing by, would have an opportunity of usefulness but little inferior to that which we have in our chapels.

Visitation from house to house is another means of bringing the truths of the Word in contact with the minds of the women. This is the work accomplished by Tract Vis-

itors and Bible women in the West. As the great majority of women are in their houses we must go there to meet them. It is perhaps on this method that our greatest hopes of gaining access to the Chinese females must be placed.

Some one has compared the preaching to a promiscuous congregation from a pulpit to a man's trying to fill a number of bottles by standing upon a platform and throwing the water upon them, while the teacher in a Sabbath School is thought to be like a man who takes the bottles one by one and fills them. I do not think the comparison altogether a just one, and yet there is some truth at the bottom of it. The principle sought to be illustrated is the importance of a PERSONAL APPLICATION of the truth. Visitation affords this great advantage. The truth taught can be said to the individual dealt with. And then, nothing is so likely to break down prejudice, and to overcome opposition, conducted with Christian courtesy and honest earnestness.

One drawback to this mode of working is that some of the audience may be unwilling hearers. In our chapels we have a selection of those who are in one respect the most promising cases. They are at least willing to hear the gospel, else they would not come in. Another drawback may be, the difficulty of obtaining an introduction to many families. However, nothing that is worth having can be obtained in this world without effort; and, by God's blessing, quiet perseverance will overcome all difficulties. This work is one that must be a "work of faith." One may labor long, and have nothing to show for it. There will often be many obstacles thrown in the way of a woman's professing Christianity. One must be willing to toil on cheerfully and hopefully, depending simply upon the efficacy of prayer, and the sure word of Him who has promised, "My word shall not return unto me void, but it shall accomplish that which I please." I know not where this spirit of simple faith in God's word, and of cheerful, loving labor, is better illustrated than in Miss Whately's delightful little volume on "Ragged Life in Egypt."

(3.) The consideration of this branch of the work leads us to speak of the third class of workers mentioned—the NATIVE BIBLE WOMEN. It is on these women that we must mainly depend for the work of visitation. It is out of the question to suppose

that the supply of foreign laborers will ever be large enough to reach the millions of Chinese females, by visiting from house to house. Foreigners will rather occupy the place filled by the "lady superintendent" in the Bible women work at home. For our supply of Bible women we must chiefly depend upon middle aged widows, and other women without families requiring their care. Their tried piety and earnestness will be the first qualification. Then, if illiterate, they must be taught to read. Nor is this such a task as those who make a hubbub of the Chinese language suppose. I have seen more than one instance of middle aged women, with the grace of God in their hearts, learning to read and explain the New Testament in one or two years. The work of the foreign missionary lady will be to instruct these women in the Scriptures, direct and encourage them in their work, and often visit with them, especially the more promising cases, and sometimes those that are the least encouraging.

(4.) If I touch but briefly upon another class of female agents it is not because I think it of little importance, but because the time for its employment in China has hardly come yet. I refer to TRAINED NURSES. Christian women qualified for the work of nursing could no doubt find a field of usefulness. When suitable opportunities are afforded for training such women, I am persuaded that the women will not be wanting. But we may have to wait long for such opportunities. At present, statistics and the opinion of some of the best medical minds are decidedly against lying-in hospitals, and they will probably be abandoned in the West before they are introduced into China. The female wards of an ordinary hospital would afford a good opportunity of learning the treatment of surgical cases, but skill in nursing medical cases would be the most valuable to a nurse. This cannot be obtained until we have fever hospitals, and the Chinese learn to place as much confidence in Western medicine as they have learned to put in Western surgery. At present, the efficiency of a trained nurse who would visit a Chinese family would be almost entirely counteracted by the directions of the native practitioners. While I fear not much advantage would be gained on the score of alleviating bodily suffering, still Christian sympathy and kindness would enable the nurse to gain an influence over the sufferer which might be

improved to her spiritual well being.

One remark more, and I shall have done. How shall we obtain a steady supply of female agents? As to native workers, the answer is easy. A few years' training of trustworthy converts will give us useful Bible women. As to the foreign assistant missionaries, the question is a more difficult one. Not that the Christian women in our native lands are deficient in missionary zeal—no; woman, who was "laid at the cross, and first at the tomb," has never been wanting in love to her Savior. We hear that women, both in Europe and in America, compare favorably with men in their willingness to devote their lives to the conversion of the heathen. The difficulty is not so much as to numbers of workers as to experienced workers. How shall we have a steady supply of those who devote their lives to the work, and by years of experience have gained those qualifications which time alone can give? Married women must have many interruptions, especially where they have large families. The unmarried woman often remains so for so short a time, that she scarcely begins to be an efficient laborer before she ceases to care for "the things of the Lord," and begins to "care for the things of the world, how she may please her husband."

Much as I abhor Romanism as an anti-Christian system, no one is more ready to admire the self-denying zeal and disinterested devotedness of some of those noble Sisters of Mercy, whom neither the contagion and loathsomeness of a hospital, nor the distance and unhealthfulness of a foreign climate deter from the duty to which they have given themselves. Protestantism has its kindred spirits. They are found in the family and in the hovel of the poor; not grouped in bands, but scattered throughout the churches; not distinguished by a uniform, but marked by the eye of the sufferer and of God; not bound by irrevocable vows, but constrained alone by love to Jesus. One cannot help wishing sometimes that we had an organized band of these workers. Still, it is not perhaps so much organization that we need, as some better means of bringing to bear upon heathenism some of that devotion to the cause of Christ which already exists in the home field. Perhaps missionary societies may find it well to send more middle aged women into the field. There are some who remain single because they feel that they can thus best glorify God; if

the way were open before them, many such might enlist in the mission work.

On the whole, however, I think the work of the evangelization of the Chinese women must be carried on mainly by the efforts of missionaries' wives and of young women. The latter when afterwards married will not be lost to the work, for they will retain their knowledge of the language and of the people, and their interest in that work to which they gave their whole time before having the care of a family.

Generally speaking, we may assign the pastoral work to the married; the educational work to the unmarried; and the aggressive adult work to native women, superintended and aided by both married and single. We must not expect too much from the weaker sex, nor feel discouraged if there are many interruptions in their work. We should aid them by our prayers and counsels, and always remember that it is God's blessing, and not mere regularity, that makes any work successful. G.

CANTON, October, 1867.

IN MEMORIAM.

Mrs. A. S. B. Nevin, of Canton, wife of Rev. J. C. Nevin, died on the 27th Sept., ult. Some of her latest experiences are given in a private letter to a friend, as follows:

"She did not suffer from acute pain, but was much distressed with nervous prostration and weakness. Her mind was at peace, and she calmly fell asleep without a struggle or groan. She had a wonderful vision of the New Jerusalem—saw the golden city, the redeemed, and the Saviour, of whom she spoke in most rapturous terms, and followed it by a most humble confession of her own deep sinfulness. This seems to have been in connection with her impression that the judgment was sitting, and the Book of Life opened. As she went down deeper, she seemed for a moment to tremble, and said to me, 'It is all dark, I cannot see any one, but I know Jesus is near, he must be near;' and then, in a short time, she exclaimed, 'It is not dark, it is only a little narrow passage, and beyond all is green and freshness and magnificence.' This was her last allusion to her spiritual condition. She then went slowly and quietly forward into and through 'the valley of death shade,' and up into the Paradise of God."

The following lines, by a gifted missionary

lady at this port, were suggested by reading the above touching narrative:—

THE DYING CHRISTIAN.

I wander in the valley,
The way seems dark and drear;
I cannot see my Saviour,
But sure He must be near;
For He his help hath promised,
His word—it cannot fail,
And oft the soul He cheereth,
Crossing the darksome vale.

Ah! the clouds are breaking, breaking!
I see the azure sky,
The radiant land beyond it,
The blessed Home on high:
"Jerusalem, the golden!"
Thy walls with jewels bright,
Thy battlements and towers
Are bursting on my sight!
Oh, holy, wondrous city!
Thou'rt passing fair within,
Thou hast no shade of sorrow,
Thou hast no thought of sin!
Zephyrs from Life's pure river
Float round me even here,
And the song of the countless ransomed
Falls on my listening ear!
I see the holy angels,
I hear their chorus grand,
Oh, the sweet, the rapturous music,
The music of that land!
There dwells the loving Saviour,
His pitying face I see,
And Oh, He kindly looketh,
Looketh down on me!

Farewell all doubt and sorrow,
Farewell all anxious fear!
Enough for me that Jesus,
That Jesus sees me here:
Farewell my precious loved ones,
Now threading sorrow's night!
Oh, say you "I surely meet me
In the blissful world of light!"

Now the angels wait around me,
To bear me to the sky,
To the radiant land of glory,
The blessed Home on high.

Jesus! I'm coming, coming!
Oh, the bright, the heavenly day!
Ye loving, waiting angels,
Now bear my soul away!

FOOCNOW, Oct. 28th, 1867.

P.

.... The Chinese author, Wei Yuen, in "The Holy Wars," says: "In China the Press is free. On all subjects men may here print and publish whatever they find most pleasing to themselves, or deem best for the public weal. The politician and religionist may proclaim their opinions without let or hindrance everywhere and always. In the exercise of this freedom, however, if they presume to put forth seditious publications, they render themselves thereby obnoxious to those pains and penalties which the laws ordain for such heinous offenses. This, we believe, is the only point, so far as the laws are concerned, that requires to be guarded against by either author or publisher."

(For The Missionary Recorder.)

THE CRITIC OF THE CRITIC CRITICISED, IN RE PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.

In the May, June and July numbers of the "Recorder" I pointed out several instances of carelessness in the compilation of the work which now forms the subject of debate between "Another Student" and myself. I have read over the remarks I then made, and feel that I can retract but little; in fact so little as scarcely to be worthy of notice. In justice to Mr. Edkins I ought to acknowledge that my criticism of *weñ-chang*, for mosquito net, was unnecessary, and that "careless reading" led me to overlook the "*chian*," which was intended to represent "to cut with scissors," on page 87. The word "*chian*" had become so mixed up with the words on the preceding line, where it had no business to be, that it quite escaped my notice. I cannot consistently do more than make the above admissions, and in support of myself I now propose to supplement my criticisms on Progressive Lessons with a few more observations for the last number of this paper. I propose to take the sections of "Another Student" seriatim, and to pass remarks on such parts as afford food for comment.

I am told that if I had consulted the edition of 1862, my article in the May number would have been unnecessary. What a pitiable argument to bring forward! *Nemo tenetur ad impossibile*. Could I very well consult a book the existence of which was unknown to me? About nine months ago, I wrote down to Hong-kong for Mr. Edkins' work, and received in reply a copy with "1864" on it, which led me to imagine that that was the only edition extant. Even had I had the edition of 1862 by me, I should have considered it fairer towards Mr. Edkins to notice the one of 1864, having every reason to conclude that after a lapse of two years all blemishes in the first issue would have been rectified in the second one. I am sure "Another Student" would have censured me greatly, and he would have had great reason to censure me, had I taken the copy of 1862 as a basis for my remarks, when I was aware of the existence of a subsequent and improved edition. This little explanation here given must be accepted as a justifiable plea for the remarks made on the errors in page 14.

I now turn to page 56. I stated here that 薄子 was wrong, and that it should have been 簿子, and at this lapse of time I see no reason to alter my opinion. It is quite immaterial to me whether the spelling in the English part is correct or not. I asserted,

what I still maintain, that there is a vast difference between 薄 and 簿. The substitution of *hamboo* for *grass* may not embarrass an old student, but it will act as a stumbling-block in the way of the recruit; and I uphold my principle that all books for beginners should be printed most accurately, and that any inaccuracies should be acknowledged in a page of errata appended to them.

As to 上午 and 下午 *not* being the usual expressions for forenoon and afternoon, I demur to this alleged fact on the part of "Another Student." In section 2, I am accused of reading carelessly, and the only plea "Another Student" advances to support this charge is that the mistakes I have noticed are "printers' mistakes." Contrary to any carelessness on my part, the fact of errors having failed to elude my eye will go far to show that I exercised more than ordinary care in my reading. It cannot be maintained surely that the gross carelessness on page 35 can be attributed to the printer. Regarding the characters 八九銀, if it can be proved that these are not written as herein given, I will retract what I have said, but not otherwise. I may add, also, that the fact of the characters being 八九銀 on one page, and 九八銀 on another, is likely to be a great source of embarrassment to the untrained student. As to the addition of 子 to 鞋, I made the remark with some reserve, as any one will see who will take the trouble to peruse what I said. Rather than alter my assertion, I feel disposed to confirm what I said, viz., that 子 is used with 靴 and not with 鞋.

Section 3 now calls for my notice. I demurred to the two characters 礪殼 (p. 75) being employed to represent *oyster shells*. Can I do otherwise than persistently adhere to the objection? As to the second point mooted, viz., the sound of the character 殼, I certainly do consider it strange that it should be endowed with the Peking sound, when the Nanking orthography is so extensively used throughout the work. The fact of one character having a Northern and another a Southern sound attached to it will tend to show that there is a greater want of homogeneity in the work of Mr. Edkins than in that of Mr. Wade.

"Another Student," in handling the character 蹀, has advanced so little in extenuation of himself that the paragraph which he has devoted to it is barely worthy of notice. I maintain that 蹀 is *huai* and not *kuai*, and that 蹀灣兒 is *not* obliquely. I am told that I err when I add water (*san tien shui*) to the

second character, inasmuch as "the book does not speak of the bend of a river." If "Another Student" will turn to lesson 22 in *T'an Lun P'ien* he will find the very three characters—拐灣兒—quoted by me, with the meaning which I assigned to them. The authority of Mr. Wade is as good as I can hope to bring to my support.

I pass on to the next sentence requiring notice, and that is 兩個人各有好處. The rendering given by me appears to be objected to, but this I cannot help. I see no reason to alter it. As to 萬一就做不出來, let any one ask his *sten sheng* what meaning he attaches to the sentence. I really cannot see that there is a particle of doubt in it; nay, the very fact of there being ten thousand obstacles in the way, and only one chance against this formidable array, argues beyond question the impossibility of meeting with success. And, lastly, with regard to 大青. Let "Another Student" turn to the July number of this paper, and read carefully what I said. My words were, "the characters 大青 *tach'ing* do not mean gambier, nor did they ever mean it." Can I correct anything here? I fancy not. In the second place, I stated that *gambier* belonged to the *vegetable* and not to the *mineral* kingdom. Am I wrong here? I am inclined to hope not.

In my critique on the work before us, I supported every one of my assertions with something positive. I did not simply content myself with saying a certain sentence or word was wrong, without supplying what I conceived to be the right one, and hence no charge of unfairness can be brought against me. "Another Student" brings forward nothing in support of his rendering of 大青, except some extraneous words which do not in any way affect the question at issue. I stated that 大青 was *smalts*, and I based this statement on Morrison's dictionary, which any one will allow to be a very good authority indeed. I further said that *smalts* was an oxide of cobalt, and that it belonged to the mineral and not to the vegetable kingdom. "Another Student" has not contradicted me here, but has merely urged in his defence that, "it is not, however, a simple oxide of cobalt, as any book of chemistry will show." If *smalts* is not an oxide of cobalt, it is little more than that. It is in truth the silicate of the oxide, and is obtained by fusing the protoxide (Co. O.) with silicious sand and an alkaline flux. It may safely be called the oxide of cobalt, and is in fact termed such in many books. When "Another Student" took upon himself to criticise me, he should have made a point of quoting some standard work on chemistry, and

not have thrown out a vague reference to "any book of chemistry." Assertions in the negative are of little value, unless they are substantiated with something positive, pertinent to the point. My critic has brought an army of 青 the field to his support, but even had he availed himself of a larger number, still he would have failed to upset any of my arguments.

A STUDENT.

(For The Missionary Recorder.)

KUSHAN.

[Continued.]

THE next point of attraction which calls for our notice is the *Ho Shui Yen* 喝水巖. It is somewhat difficult to give an exact interpretation of these three Chinese characters.—The first character 喝 means to cease, and it also means noisy, clamorous. We may call the place therefore the Noisy Water Dell retrospectively, inasmuch as the water in olden times rushed impetuously down with a roaring noise, until an event happened which caused it to cease flowing; whilst if we look at things as they are at present, we must term it the Quiescent Water Dell, the noise having ceased, and there being no flow of water except when heavy rains take place.

If the visitor who is bound for the dell will deflect slightly to the right when he is near to the monastery, he will step into the road which leads to this interesting spot. The place is held in great reverence by the priests, on account of the influence which one of their number showed that he possessed over the water which originally flowed down the hill. This event will be related in its place.

Several points of interest are passed on the way to the dell. The visitor first passes under an enclosure called the *Chu Hsi T'ing* 駐錫亭. He then crosses a bridge which has received the same name, save that 橋 *ch'iao* takes the place of 亭 *t'ing*. He then descends a flight of steps, and at the bottom arrives at another bridge, called the *Tsu ngao ch'iao* 蹴鰲橋. If he will cross this and turn to the left, he will see at the other end of the ravine the three characters 喝水巖. Close to these, he will observe a solitary character of immense size, also cut in the stone.—This is the word 壽 *shou*, for longevity, and was written by Chu-fu-tzu, who flourished about the year 1172. Though the ravine has *Ho Shui Yen* in Chinese written there, still it is not, strange to say, the spot which is designated as such by the priests. The ravine is

called the *Ling Yüan Shên Ch'u* 靈源深處, and the spot which the priests term the *Ho Shui Yen* is a little further on. There are numerous inscriptions on all sides; in fact they are too numerous to mention. Standing on the bridge, four red characters are conspicuously apparent on the face of one of the rocks in the vicinity of a small shrine called the 艮止亭 *Ken Chih T'ing*. They are 山水知音 *Shan shui chih yin*, and may be taken to mean, *Even the hills and the water pay attention when they are spoken to*. They have been placed there but recently, and are the work of a man called *Wei Chieh* 魏杰, who lives occasionally at Kushan, and who has done much, with the independent means at his disposal, towards embellishing many spots of interest on the hill.

Immediately opposite the *Tsu Ngao* bridge is a rock with the characters 忘歸石 *Wang Kuei Shih* on it, and adjoining it is another with 國師巖 *Kuo Shih Yen* on it. Though these characters are written here, they do not indicate the true positions of either of the two rocks. Both rocks are at the bottom of the *Ling Yüan Shên Ch'u*, and not where the characters are written.

The road to the right of the bridge leads up a flight of steps to the *Hsi Hsin T'ing* 洗心亭, which we may term Regeneration Pavilion. This is the true *Ho Shui Yen*. Here the visitor may be regaled with a cup of tea, made with the beautiful clear water which issues out of the dragon's head immediately before him. The spring is termed the *Lung T'ou Ch'uan* 龍頭泉, or Dragon's Head Spring, and the force of water issuing out is sufficient to turn a water wheel, which by very simple mechanism indeed is made to ring a bell. The source of the spring is said to be unknown, and—what is equally, if not more, singular—the final destination of the water has not yet been determined. The expression in Chinese is 來無蹤, 去無跡. Students of the language with these before them will be able to comprehend the meaning much more readily than it can be elucidated here. Outside the pavilion is a very fine pine tree termed the *Kan Lu Sung* 甘露松. Its size, in comparison with all the surrounding trees, will reveal its position at once to the visitor. This tree has a history of its own, and its great age will doubtless astonish many readers. It was planted by *Shên Yen* at the close of the Tang dynasty, and prior to the date at which the *Ho Shui Yen* first received its name.

Quitting the pavilion, we ascend some more steps, and after proceeding a short distance

further we arrive at the *Shui Yün T'ing* 水雲亭, the farthest point to which we find ourselves able to penetrate in this direction. Inside the *t'ing* are four characters—*歸隱招手* *Ko chiang shao shou*—written by Chu-fu-tzu. Their meaning is obscure in one sense, though not in another. They mean, that from the elevated position in which a person is at this spot, and from the clear view of the river which he has, he can beckon to a person on the opposite bank and feel sure of being seen. Of course, the absurdity of the thing is transparent. We must not, however, ridicule any thing because we fail to see our way at once to the full interpretation of it. There is generally a vast deal comprehended in a few characters, and more than we usually give when rendering such into English. It is somewhat difficult to give an accurate meaning of a few isolated characters, so as to satisfy the taste of every one. It is possible to give too much, and again to come short of the full amount due. In either case, a sceptic arises who puts in an objection. In this account of K'ushan, it will be the aim in all, or in most, cases to place before the reader the Chinese characters of any given spot, in order that he may not be bound to accept the interpretation given, but be at liberty to select his own meaning. In some cases, no translation of the characters will be given. This will happen where their meaning is obscure, and no sensible rendering can be given to them. It is undoubtedly better to leave characters untranslated, than to assign to them only a probable meaning, or a meaning which savours of nonsense. Whatever intricate meaning may be wrapped up in some Chinese words, they are more translatable than many of our own. Imagine a Chinaman having to render into his own language Piccadilly, Charing Cross, Leaden Hall Street, Pall Mall, and a host of names of a nature similarly incomprehensible. What an immense amount of difficulty he would experience! When we think of this, we must allow some latitude to Chinese characters, and not be surprised when we come to some now and again which are somewhat untranslatable.

In our anxiety to arrive at the *Shui Yün* pavilion, we have wholly omitted to notice the circumstance which gave rise to the name of *Ho Shui Yen*. This we can dilate upon briefly, now that we are on our way back, and before we re-enter the monastery. The dell (*yen*) received its name during the time of the five dynasties, which reigned over China from A. D. 903 to 950, and which were succeeded in the latter year by the Northern Sung. The event which happened was on this wise: A pious priest named 神晏 *Shên-yen*, the same individual who planted the pine tree, was

in the habit of resorting to this spot to matins and vespers. One day when he was perchance more pious than usual, and when any slight noise was likely to prove a source of discomposure to him, the water came rushing down the hill with more than ordinary violence, and caused such a serious interruption to his reflections that he summoned it to stop. The water, strange to say, obeyed him at once; but, a more singular phenomenon still, it flowed up the hill again! Here is related for the delectation of the reader all that has come to hand to throw light on the origin of the name of this spot.

We now return to the monastery, but we had better reserve our account of the objects in the interior of it until we have explored the southwest side of the hill. The most interesting spot on the right of the monastery is the *Ta-mo Tung* 達摩洞, *Ta-mo's Cave*. The place owes much of the appearance which it at present possesses to Wei Chieh, who has expended a great deal on its improvement. Tradition says that a priest named *Ta-mo* was in the habit of visiting this spot, and sitting down for hours together opposite to a stone, rapt in soliloquy. The stone now forms one of the walls of the cave, and bears on it the two characters 面壁 *mien p'i*. These are on the inside of the wall, and will not be visible unless the eyes are concentrated on the spot for five or ten minutes. An excellent view of the city and suburbs may be had from the pavilion outside the cave; in fact, there are two characters written upon it which point out this circumstance. A short distance beyond the *Ta-mo Tung* are the rocks of the Eight Genii, 八仙巖, the names of whom are as follows: 呂 *li*, 韓 *han*, 曹 *ts'ao*, 張 *chang*, 鐘 *chung*, 李 *li*, 何 *ho*, 藍 *lan*. From these rocks an excellent view of the surrounding country may be had. Below are two boulders, termed the 舍蟾洞, and the 鼻倚巖. Above the eight rocks is a small house, termed the 無淨居 *Wu-ching Chu*, which is tenanted by a solitary priest; and some distance above this is the 白雲洞, *Pai Yün Tung*, discovered by a priest named *Wu-tsung* in 1585, the 14th year of 萬曆 *Wan-li*, of the Ming dynasty.

There is very little beyond these few spots worth notice. The peak has nothing attractive in it. There was at one time a 亭 *t'ing*, termed the 天風海濤亭 *P'ien Fêng Hai Tao T'ing*, built in honour, it may be, of 朱熹 *Chu-hi*; but nothing remains of it now, save a heap of stones, and an inscription on one stone, close to the site of four charac-

ters, 天風海濤, which were written by the famous commentator himself, and may be seen at the present day. The Book of Kushan tells us of the existence of a spring, the water of which is a panacea for all ills; in fact, the very *elixir vitae*. There is, however, no spring at all, but merely a well, and that again is devoid of water. The 石鼓 *shih ku*, or stone drum, from which the hill derives its name, lies at the peak, and not just above the monastery, as was elsewhere stated. There is one more point of interest in this direction, and that is the 浴鳳池 *yü feng chih*. This is termed the Phoenix Pool, a name which was given to it towards the close of the T'ang dynasty. It appears that a wood cutter was out one day collecting fuel, when he suddenly beheld a bird of rare and gorgeous plumage sitting on the edge of the pond. Being of the same ingenious turn of mind as the priest who gave Kushan its name, he immediately conceived that the name of Perching Phoenix Pond would be the most appropriate one. The first character, 浴, means to *perch*, and hence the solution of any apparent mystery connected with the name.

We have now taken a glance at most of the places on the hill; in fact we have already taken up too much space in searching for them. We must now retrace our steps to the monastery, which is after all our elysium. It may not be amiss if we devote a brief space to a notice of the gods who inhabit it. They are objects of attraction and of wondrousment, as well as other things. There is much to cheer us as we enter the Tien-wang temple. We are greeted by a burly looking individual enshrined in a glass case, whose countenance betokens the possession of a heart the very essence of goodness. A lively smile is playing all over his features, and his stomach has a capacity which is only to be acquired after the discussion of a very hearty meal. We may presume from his corporosity that the old gentleman was canonized after he had digested a good dinner. The name under which he is known is 彌勒菩薩 *Wē-lē P'u-sa*, and his birthday occurs on the 8th day of the 5th moon.

The four ferocious figures on either side are the four kings of heaven. The one on the right, as we enter, is distinguished for his power of auscultation and is termed the 多聞天王. He is typified by 耳 the character for *ear*. The one next to him is typified by 鼻 the character for *nose*, but the 鼻 does not exactly indicate any particular power in the nasal organ, but signifies the

possession of other virtues; he is called the 持國天王 *T'eng Chang T'ien-wang* 會長天王. The one opposite is typified by 舌 the character for *tongue*, indicating his power to abuse any one should he require to exert himself in in this direction. He is called the 持國天王. His neighbour has great power in his visual orbs, and is typified by 眼, the character for *penetration*. The positions of the four are not to be relied on too much, though there is a probability of their being correct. The priest who was consulted as to the ability possessed by each, gave an answer which was somewhat amusing. Given a little to facetiousness, he said that the one whose chief power was seated in his ears could hear all that was going on in England, and that the one with the eyes could see all that was going on there. He should have pursued the same train of argument with regard to the remaining two gods, and have said that the god represented by the character for *nose* could smell all the viands in England, and the one represented by 舌 could appreciate the taste of all of them with the greatest facility. At the back of the burly individual whom we have discovered to be *Mile* is a god named 韋馱 *Wei-to* whose birthday is on the 2nd day of the 8th moon. We have now done with the T'ien Wang Court, and we therefore wend our way to the next place the *Ta-sing-pao* Court.

In this court we are confronted by three gods who are immense in stature, and who in another sense possess immense power. These are the 三寶 *Sang-pao*, the three precious ones, or darlings, as we may call them. They may be said to be the Chinese trinity. It is impossible to obtain any accurate information respecting them. Each apparently reigns for some very long period of time and is succeeded by one of the others. The one on the left hand of the centre figure has had his reign and retired, and though the three rank equal, takes precedence of the others. His name is 清淨法身毘盧遮那佛 *Ching-ching-fu-shen-gi-lu-che-na-fo*. The one on the right is named 圓滿報身盧舍那佛 *Yuan-man-yao-shen-lu-she-na-fo*, and the one in the centre 釋迦牟尼佛 *Shih-chia-mou-ni-fo*. The three reign one 劫 *chieh* or 25,000 years each. The *chieh* of the individual who has had his time and retired is termed the 過去劫, that of the one in the centre 未來劫, and that of the remaining one the 現在劫. We have here past, present and future, and the only difficulty is to solve th

mystery connected with the fact that the one whose turn is 未來 or in the *future*, should reign instead of the one whose 劫 is 現在 or *present*.

The two minor figures on either side of the central Pao are 迦葉 *Chia-yeh* (on the left) and 阿難 *A-nan* (on the right.) The birthday of the Shih-ka-mow is on the 8th day of the 4th moon.

The images who sit in solemn conclave on either side of the court are termed the Eighteen Honourables 十八尊者. At the back of the court is Buddha himself, whose birthday is on the 19th of the 9th moon.

In the Fa-tang, which is immediately behind the court which has just received our notice, is Kuan-yin under a number of forms. She towers up behind all the other figures with her numerous hands and arms, and she appears again with all the modesty in the world under two glass pavilions, the right one of which—as we stand before the shrine—contains the figure which is worshipped when rain is earnestly sought for. Robed in all her majesty and power, Kuan-yin becomes the 千手千眼, which means *thousand hands and thousand eyes*, indicating omnipotence and omniscience. Her birthday is on the 19th of the 6th moon. The figure on her right is 玉女 *Yü-nü*, that on her left 金童 *Chin-tung*.

We have noticed nearly all the places in the monastery, and have even acquired the names of some of the gods. A few words in conclusion are all that are necessary. The bell, it need scarcely be stated, is ever sounding. It is termed 不斷鐘 *Pu-tuan Chung*, the Ceaseless Bell. Its object is to remind the priests of their duties. The drum beats only at intervals—generally of an evening. Service takes place about three in the morning, which circumstance must be the least agreeable one to tempt a man to become a priest. At present the complement of priests is 120—a great many more than any one would imagine inhabited the place. The priests take their meals three times a day in the Chai T'ang or Ts'an Shih T'ang 餐食堂. They are summoned together by the Wooden Fish, which is struck by one of their number; a short grace then follows; and finally they enter upon the discussion of the rice and cabbage which is placed before them. Their diet is only varied twice a month—on the 1st and 15th, when a little extra treat is given them in the shape of a basin of bean curd.

A performance of some interest takes place each year on the 8th day of the 4th moon.—

This is the day on which priests are ordained. The ordeal through which they have to pass is somewhat though not very severe. They have to submit to be burnt in three places on the head. If the reader should notice three bald spots on the head of any priest, he will be at no loss to account for their presence after this explanation. The spots are usually on that portion of the head wherein Comparison and Causality are phrenologically developed.

We close with a single legend, not having space for more. It concerns a priest whose name was Lan-shih-fo. He led a very pious life, or he would not doubtless have had a *fo* attached to his name. Like most men, he *died*, but, unlike other men, his hair grew after he *was* dead; and—from one singular thing to another—no barber could be found to shave it off. Each one made an attempt, but failed. At last, a sister—for the old man had a sister who was then living—heard of this attempt to shave her brother, and of the failure of each individual interested in the trial, and she determined within herself—a determination for which she deserves much commendation—to pay her brother a visit. We need not dilate on her journey. Suffice it to say, that she at length reached her destination, and came into the presence of her brother. When she arrived, the old priest opened his eyes. This is another singular part of the tale, as the eyes of the old party had been closed up to that date. The sister signified the object of her visit, and then without difficulty performed the operation of shaving her brother. When she had finished she departed, under promise to come again periodically. This promise she faithfully maintained until she reached the age of sixty years. She asked him, when she had arrived at this old age, what he would do when she had died. The old man made no reply, but wept. From this period his hair ceased to grow.

W. T. LAY.

Foochow, November, 1867.

(For The Missionary Recorder.)

龍文鞭影。

THE above is the title of a work for the instruction of young scholars, composed of scraps of Chinese history, in verses of four characters each, arranged more with reference to the author's convenience in colloquating his rhymes than to chronological order, or to system of any kind. The title freely rendered into English may be expressed, "The Shadow of the Elegantly Ornamented Whip;" possibly having some obscurely expressed intention of intimating that the work is intended to aid young Chinese votaries of Clio to accelerate the speed

of Pegasus. It was originally composed and published in two volumes, small octavo, by Shau Liang-yin (whose 號 or literary name was Hân-chung) in the latter part of the Ming dynasty; and afterwards enlarged and republished in 1849 by Yang Chin-tsung (whose 號 was Ku-tu), and finally republished with two additional volumes by two Cantonese literati, Li Hwui-kih (literary name Tsz-liang) and Su Tsan (literary name Lan-hi.) The work is also entitled *Hsin Mun Sz Tz King* 訓蒙四字經, "Tetrametrical Classic for the Instruction of Tyros." There is a text printed in large characters in the front part of the work, and afterwards repeated in the body of the book, with a commentary in smaller type on the lower part of the page. The only part of the work which is of any special interest to Christian missionaries is the 24th leaf of volume 2d, which reads as follows:—(Text.) MEN COMMENCED WITH ADAM. (Commentary.) "The 格致草 ('Manuscript of Investigations') says that the creation of man at first was, according to what is contained in the 西京 *Si King*," (probably an error of the copyist for 西經, "Western Classic," i. e., the Holy Scriptures) "by mixing water and earth to form a male, and then taking a rib of the male to form a woman. The man was named *Adam* 亞當, the woman *Eve* 厄穢. They had two sons, one named *Cain* 迦音, and one *Abel* 亞伯. Their posterity having (by their crimes) rendered heaven and earth unclean, 1656 years after Adam there was a deluge reaching to heaven, which only left (alive) one virtuous man, named *Noah* 諾厄, with his wife and three sons, and their wives—eight persons in all. The names of the three sons were *Shem* 生, *Ham* (?) 剛 and *Japhet* 雅弗. Their posterity were a line of worthies among whom the rule of the world was divided." The commentator adds:—"In my (humble) opinion, this was the time when Pwan-ku lived."

The manuscript, to which our author refers as his authority, was probably an unpublished work of some person who got his information from the early Romish missionaries, as many of the names are expressed by the Chinese characters found in the books of those missionaries; and those which differ probably were wrongly transcribed by the copyist. Thus, the name of *Ham* was probably written 杭, *Hang*, which, owing to the subsequent illegibility of the manuscript or carelessness of the transcriber, was mistaken for 抗 *Kang*, and by

the carelessness of a yet later hand, the homophonous character 剛 was substituted for the second. The commentator says that the character 肋, *leh*, which I have translated *rib*, is the same as 筋 *kin*, a *muscle* or *tendon*, probably supposing that *flesh* was more likely to be used than *bone* in building the "weaker vessel." The 說文, *shuo wen*, as quoted by K'anghi's dictionary, pronounces the character *leh*, and defines it a *rib*; although it is also used, according to K'anghi, as synonymous with 筋, as the commentator says.

NIXERO, November, 1867.

BETH.

(For The Missionary Recorder.)

A CHAPTER OF STATISTICS.

BY REV. M. J. KNOWLTON.

HEREWITH I forward some statistics of Protestant missions in this province, for the year ending Sept. 30th, 1867.

The mission of the Am. Baptist Missionary Union, Ningpo and vicinity: Stations and outstations, 12; chapels and preaching places, 13; churches, 5; native assistants, 11; bible women, 5; baptized, 30; died, 5; excluded, 4; communicants, 178; contributions of native members, \$93.49. Foreign missionaries, 3.

The Am. Presbyterian Mission: Stations and out-stations, 14; churches, 6; ordained native ministers, 4; other assistants, teachers and colporteurs, 16; baptized (adults), 70; communicants, 329. Foreign missionaries, 4—and 1 absent.

The English Church Mission: Stations and out-stations, 9; preaching places, 11; churches, 4; native preachers, 12; teachers, 3 men, 2 women; bible woman, 1; baptized (adults), 30; total members, 200; communicants, 120. Foreign missionaries, 4—and 2 absent.

The China Inland Mission (English Baptist): Stations and out-stations, 9; preaching places, 9; churches, 4; native preachers, 7; bible woman, 1; boarding school, 1; teachers, 2; communicants, 90. Foreign missionaries, 11—several newly arrived.

The United Methodist Free Churches (English): Stations and out-stations, 3; preaching place, 1; church, 1; native preachers, 2; bible woman, 1—schools, 1 boys' and 1 girls'—pupils, 25 boys and 25 girls; teachers, 2; baptized, 7; communicants, 11. Foreign missionaries, 2.

The Am. Baptist Mission (Independent): Stations and out-stations, 3; preaching places, 3; churches, 2; native preachers, 3; girls' boarding school, 1; pupils, about 30; bible woman, 1; communicants, about 50. Foreign missionaries, 2.

The English Baptist Mission (Independent): Station, 1; chapel, 1. Foreign missionary, 1.

From the above statistics, we learn that there are connected with the missions at Ningpo, Hangchow, and vicinity, 30 foreign missionaries, 51 stations and out-stations, 22 churches, 54 chapels and preaching places, 4 ordained native preachers, baptized during the past year, about 180, and 778 communicants.

There are two things connected with the missions at Ningpo that are worthy of special note—1st, the inland and out-station labor; 2d, the preaching of the gospel, as the chief means employed to extend Christianity.

In connection with these statistics of Christian missions in this province, it may be interesting to examine some statistics of what the missionaries of Mammon, at this and other ports of China, are doing. I am indebted for the following statistics of the value of the imports and exports, and of opium sold, at the open ports in China, to the "Reports on Trade," for the year 1866, published by the order of the Inspector General of Customs.

In the following table the amounts are given in dollars, each dollar being reckoned at 75 tael cents. Of course, only such portion of the whole trade of China is exhibited as passed through the Customs of the ports open to foreign trade.

	Imports.	Exports.	Opium.
Canton,	\$20,044,036	\$23,164,660	\$2,372,464
Swatow,	13,557,002	9,878,579	3,862,539
Amoy,	13,227,836	7,293,131	3,085,363
Foochow,	22,158,398	21,116,212	4,563,022
Takow,	1,609,780	1,570,834	804,622
Tamsui,	948,916	337,085	736,764
Ningpo,	9,229,123	12,046,571	2,911,979
Shanghai,	128,316,253	61,944,392	9,036,460
Hankow,	23,893,621	24,905,495	3,590,822
Kiukiang,	6,847,858	8,333,603	2,082,418
Chinkiang,	9,204,214	3,665,679	4,220,786
Chefoo,	8,830,074	6,269,573	3,566,694
Tientsin,	22,489,046	11,818,334	7,711,323
Newchwang,	3,471,156	2,559,907	2,277,173
Total,	\$283,726,221	\$195,601,055	\$50,919,186

Less re-exports of Opium \$1,642,018 — \$49,277,173
Including local consumption at Hongkong
and Macao, and Opium smuggled, \$58,228,309

The above Imports include treasure

amounting to \$53,776,706; also goods re-exported amounting to \$79,421,218, leaving total value of goods imported for local consumption, \$150,528,207. The above Exports include treasure amounting to \$58,370,840; also goods re-exported amounting to \$79,421,218, leaving total value of goods of local production exported, \$57,809,497. A large amount, however, of goods re-exported were native products.

The several amounts for opium imported into the open ports, include the re-exports, except that for Shanghai, which does not include the amount of opium re-exported. The amount re-exported from the other ports is small, the whole amounting to only 2,130 peenls, which, at the average price of opium imported into Shanghai—\$768.73½ per peenl—amounts to \$1,642,018. The total amount lauded for local consumption at the several ports, as given above, is greater than the estimated total value given in the "Reports on Trade," but there must be some error either in their reckoning, or in their tables.

The total import of opium into China via Hongkong, as computed by the "China Overland Trade Report," amounted in 1866 to 31,750 chests. Of this amount, 37,775 chests contained Malwa opium, the average price of which at Hongkong was \$807.70 per chest, amounting to \$30,510,867. The remaining 43,975 chests contained Patna and Benares opium, the average price of which was \$680.30 per chest, amounting to \$27,717,442. Adding these two amounts, we have a grand total of opium imported into China in 1866 amounting in value to the sum of \$58,228,309.

Notwithstanding this great drain of silver, by reference to the amount of treasure imported and exported, we find that the excess of the latter is but \$4,593,634. Still, this balance is on the wrong side for China. Her silver is slowly being drained away, when she should be receiving it for her exports, especially of tea and silk. Moreover, this drain is for a drug that is an unmitigated bane to her people. It was not without reason that an intelligent Chinese once said, in my hearing: "It would be better for China to have no trade with western nations." But the loss of silver is the smallest item of the great evils that accrue to China from the opium trade. I do not propose here to enter into this subject, but it is one that should be thoroughly investigated and

discussed by the well-wishers of China, and the facts should be laid before the public in those Christian nations implicated in this nefarious traffic.

The amount of tea exported from the open ports of China, in 1866, was 1,183,042 peculs, which, at an average price of \$36 per pecul, amounted to \$42,589,512. The amount of raw silk exported from Chinese ports, in 1866, was 32,462 peculs, which, at the average rate of \$600 per pecul, amounted to \$19,477,200.

What vast sums are expended upon luxuries, and to pamper vicious appetites! When will Christian men in Christian lands contribute as much money to benefit and save heathen nations, as professedly Christian nations now drain from this one country for a most baneful drug? With what zeal, too, are worldly enterprises pushed forward! When will the people of God manifest equal zeal in extending the Redeemer's kingdom, and saving immortal souls? Ought not the boundless activity of those who are in pursuit of wealth to excite Christian men to greater zeal in theirs, the greatest of all enterprises?

Nixero, Oct. 21, 1867.

MEDICAL MISSIONS.

The "Hankow Times," in noticing the Annual Report of the Hankow Medical Mission Hospital, connected with the Wesleyan Missionary Society, says as follows:—

Of the beneficial influence of such an institution, as exhibiting the Christianity and civilization of the West in their *concrete* form, there can be very little doubt. A recent discussion at a meeting of the North China Branch of the Royal Asiatic Society, which has already been referred to in this journal, embodied some reference to the question of the most desirable way of awakening the Chinese people to such a reformation of themselves and their institutions as should assimilate them to the nations of Christendom, already enjoying the blessings of a pure faith and a sound political system. Too much, we think, has been said and done to antagonize these two agencies, which are capable of being so largely identified. To divorce civilization from Christianity is as wrong as it is to assert that Christianity owes nothing to the institutions and practices which are dependent upon its lofty spirit of truth, and its kindly grace of charity, as their constant sources of inspiration.

* * Like all learners, being much more

readily interested in, and instructed by, the synthetic than the analytic method, we have greater faith and feel deeper interest in those Christian enterprises for the benefit of the Chinese which embody such an exemplification of the teachings and practices of the Christian nations of the West. We are happy to find this view corroborated by the fact that each of the missions established in this port has made the healing of the sick a prominent feature in their operations. Our only wish is, that the advantages of such subsidiary means were less frequently suppressed in reckoning up the agencies to be brought to bear upon this strange people, for their enlightenment and the amelioration of their general condition. We conceive that missionaries must find much difficulty in enlisting the attention of such vast portions of the population of this country, writhing under the evils of intestine war, as are suffering from the shocking misery, which must brutalize the minds and pre-occupy the feeble energies of a degraded race.

ANOTHER LAST WORD.

We refrained from saying anything on our editorial page concerning the future of the "Recorder," in the hope that some word might come to hand from Shanghai, indicating that the publication would be carried on at that port for the coming year. We have also looked about us to see whether—in case of a failure to take it up at Shanghai—it could by any means be continued here. Convinced of the usefulness and importance (not to say the absolute necessity) of such a medium for missionary inter-communication, we do not willingly let it drop. Still, after earnest and prayerful deliberation, we have come—though reluctantly—to the conclusion that it cannot at present be carried on at this port.

We very much regret that we have no definite information from our friends at Shanghai. We have waited as long as possible, and now feel (Dec. 4th) that this *last* number ought to go to our readers. If it should be decided to continue the publication at Shanghai, we suppose due notice of the fact will be given from that port;—or such notice may be sent out with our supplementary number, containing the important matter of the first three numbers, which will be issued during the present month.

(For The Missionary Recorder.)

THE MADAGASCAR MARTYRS.

BY REV. A. E. MOULE.

IN some parts of China there seem to be threatening signs of approaching persecution. It may be God's will to disappoint the designs of the enemies of His gospel, before they take effect; but whatever be in store for us and our people, it is well sometimes to look to other fields, and call to mind events of other times, to see how God has been the strength and stay of His people in every fiery trial—to "remember the years of the right hand of the most High."

During the terrible persecution which raged in Madagascar about twenty years ago, six men and one woman were sentenced to be burnt alive. When bound to the stake, and whilst the flames began to rise, they sang a verse of a hymn together. Suddenly a violent storm of thunder and rain burst over the crowd of spectators; but just as the martyrs' souls were departing, the clouds broke, and a rainbow of unusual brilliancy seemed to bend down just in front of the stake, and the shouting, jeering crowd were struck dumb with awe and wonder.

"There is a happy land,
Making most blessed;
There never shall the peace depart,
Nor sin nor sorrow come."

So sang they, while the angry fire,
Fierce burning as the mad Queen's ire,
Rose round them in a circle dire.

The soldiers shout, as die the brave;
The thunder rolls, the wild winds rave,
The flames in glee the martyrs lave.

Yet still above the clamouring throng
So sweetly swelled the martyrs' song:
Ah, they will reach that land ere long!

They heard within the gates of day
The echo of that dying lay,
And angels wept, if weep they may.

They bend to look, their tears of love
Fall softly from the heaven above;—
Man's woes the hearts of angels move.

The sweet song stops; the martyrs' voice
Is hushed; the furious foes rejoice—
Now who would make the madman's choice?

Thereat the Lord, for whose dear Name
They suffered loss, and suffered shame
And death—to meet His servants came.

He smiled, and on the falling shower
The rays of Heaven's sun sweetly pour;
The rainbow beams,—their woes are o'er!

The martyrs' ashes lie below;
Up the bright arch their spirits go,
Heaven's fragrant breezes freshly blow.

Dead silence falls upon the crowd;
But as they cleave the golden cloud,
Burst hallelujahs long and loud!

And ye who daily die, and bear
One life-long martyrdom, O dare
The fiery trial!—your Lord is there.

This day of pain and tears shall cease;
Soon will beam the Bow of Peace;
Christ's smile shall give you full release!

Nisaro, June 11th, 1867.

THE MISSIONARY RECORDER.

FOOCHOW, DECEMBER, 1867.

OUR LAST WORD.

WITH the present number, we complete the first volume of "The Missionary Recorder," and send forth to the public this last issue for the year 1867 with our congratulations and our farewell.

Over twelve months ago, when the proposition was made to commence a monthly missionary periodical in China, some few of our friends augured ill of the enterprise. Others, earnestly bidding us God-speed in our efforts, were not sanguine of the result. Yet, we are happy to say, from the very first a decided majority of our correspondents not only tendered their warm sympathy, but gave us many expressions of hope and assurance. It will be remembered that three or four of the early numbers presented a somewhat meager appearance as respects original reading matter. This was fully anticipated, as a natural result of the difficulties inseparable from an attempt to launch a new publication in a foreign country—its patrons and contributors scattered up and down a coast three thousand miles long, and with but imperfect mail facilities. We could not avoid the conviction, however, that if a missionary organ was established many would rally to its support, and that its success, both as to subscriptions and original communications, would not long remain problematical. We have not been disappointed.

The experience of the past year has satisfied us that a magazine, devoted to the interests of missions in China and Japan, is a valuable auxiliary to the work of propagating Christianity. In making this statement we only echo opinions expressed to us by men who are in a posi-

tion to comprehend all the exigencies of the cause of missions in these empires. We hazard nothing in predicting that in less than one decade a magazine, such as we have indicated, will be generally regarded as indispensable to the highest efficiency of the missionary corps. Commerce and Science in China have their mouth-pieces, and must continue to have them; and surely the requirements of the great work committed to the hands of missionaries in the East—a work into which the literary element enters so largely—will not be fully met without a medium of inter-communication.

It becomes our pleasant duty to acknowledge the obligations we are under to all whose contributions have appeared in the "Recorder," to those gentlemen who have without compensation performed the duties of Agent at the several ports, and to the Rev. S. L. Baldwin, A. M., whose assistance in the editorial conduct of the magazine has greatly contributed to its success.

Kind readers—*adieu!*

EDITORIAL ITEMS.

—As it has not been convenient to acknowledge receipts from all our agents, we take this opportunity to state that the subscriptions at the several ports have been duly received—excepting those at Canton, in which instance circumstances have necessarily delayed payment.

—In reply to frequent enquiries as to whether we would re-publish any of the first numbers of the "Recorder," in order to supply subscribers who have failed to receive them, we state that a supplementary number, embracing most of the important articles that have appeared in newspaper form, will shortly be issued.

—The subjoined extract from a letter of Rev. H. Corbett, dated Chefoo, Oct. 25th, 1867, will sufficiently indicate the tone of our recent private correspondence: "I am sorry to learn that the 'Recorder' is likely to change hands. Its monthly visits are like letters from friends who are all engaged in one work, and consequently bound together by the strongest ties of sympathy. I am sure the paper has already done good, and trust there is still much for it to accomplish."

BOOK TABLE.

使徒保羅達羅馬人書。 *St. Paul's Epistle to the Romans; in the Mandarin Colloquial.*

The version of the New Testament now being prepared at Peking has made favorable progress, as will be seen by the above heading. The translators are Rev. Messrs. Edkins, Martin, Blodget, Schereschewsky and Burdon.—These names are a sufficient assurance of the fidelity of the translation, as a whole. We observe that the term God is uniformly rendered 天主. As a specimen of native skill in block printing, we have rarely seen this book equalled.

舊約詩篇官話。 *The Book of Psalms; in Mandarin Colloquial.*

This is a finely printed book of 117 Chinese pages. The translation is by Rev. W. C. Burns, of the English Presbyterian Mission. It has introductory remarks to each Psalm, "chapter headings," occasional references to other portions of Scripture, and explanatory notes. The work seems to be well executed. We notice that "Jehovah" is generally, though not always, translated by 上主. In the 3rd Psalm, 耶和華 is used in the 1st and 7th verses, 主 in the 3rd, and 上主 in the 5th and 8th. In the 4th Psalm, both 主 and 上主 are used in the 3rd verse, 耶和華 in the 5th, 上主 in the 6th, and 主 in the 8th. We do not as yet see the propriety of translating "Jehovah;" but if it be decided to do so, we cannot see the advantage of translating it sometimes by one term, and sometimes by another, and frequently leaving it untranslated besides. Elohim is translated by 上帝, but in the 82nd Psalm, 1st verse, referring to "gods," it is translated by 王侯 and in the 6th verse by 作帝作君, while in the 138th Psalm, 1st verse, it is translated by 天神. We mention these facts, simply because they may help to throw light on the vexed question of terms. As far as we can judge, the book before us is a faithful translation, and worthy of a wide circulation.

醫院錄要。—保免攔除。

We have received from Dr. F. Porter Smith, of the Wesleyan Mission at Hankow, two pamphlets with the foregoing titles. The first (Lyuen lah yán) is, we suppose, the Annual Report of the Hospital in Chinese. The preface treats briefly of sin as the cause of disease and death, humbly ascribes to God the glory of the success attained in curing diseases, and points to Jesus as the comforter of the afflicted. The book then opens with a historical sketch of Medical Missions in China, which is followed by the rules of the hospital, remarks on the origin of diseases, &c. Then we have an account of the number of patients, and their diseases; and remarks on the comparative frequency of various kinds of ailments among the Chinese. Coughs and colds are stated to be the most prominent; skin diseases come next, their frequency being attributed to the fear of cold water so prevalent among the natives; then diseases of the eyes, rheumatism, &c. Reference is made to important surgical operations; and a list of contributors, with the sums paid by them, closes the pamphlet.

The second of these works (Páo mien lán ch'á) is a very neatly printed pamphlet on the Prevention and Cure of disease. It opens with a quotation from Mencius on the importance of taking care of the body, and while insisting on the superior importance of the soul, it admits that next to the soul, the body should receive most careful attention. The native reader is assured that diseases originate in the body, and are not inflicted by devils. In order to protect health, and prevent disease, five points are insisted upon, viz:—good air, pure water, thorough draining, household cleanliness and plenty of light. Excellent advice is also given in regard to dress, food, the exercise of the mind, cleanliness of body, &c. The more prominent internal and external diseases are then briefly mentioned, and a section devoted to the diseases of women. From the cursory examination we have been able to give the book, we are inclined to think that it ought to have a wide circulation in connection with all our Mission hospitals, and we hope that Dr. Smith is prepared to supply it to all who may wish it. Such books can hardly fail to accomplish much good.

THE FIFTH ANNUAL REPORT OF THE PEKING HOSPITAL, in connexion with the London Missionary Society, under the care of John Dudgeon, M. D., C. M., for the year 1866.

This pamphlet is a valuable contribution to the class of literature of which it is a representative, and the friends of medical missions will receive great encouragement from its perusal. The Report states that the time of the surgeon has been much occupied in preparing medicines, educating students, visiting dispensaries, and paying numerous private visits to Chinese patients of all classes, from the lowest grades of society to the highest officers of state. Diphtheria has scourged the city of Peking upwards of twelve months, committing fearful ravages, and greatly diminishing the population. Chinese doctors were helpless in the presence of this malady, and but little could be done to stay its progress by the surgeon and his assistants, through want of favorable opportunities. The disease has been known in its present locality at former periods, but has never raged so long, nor been so fatal as in the last year. The total number of new cases seen during the year was 8066—of which 1276 were women: the medical cases numbering 4334; the surgical, 1250; the skin, 1300; the eye, 780. The total number of women treated for special diseases connected with the sex were 97, against 20 the previous year. The Dr. says: "We are confessed by the Chinese their masters in surgery, but even the most enlightened, those who know us best and have experienced the beneficial effects of surgical practice, deny to us any ability in regard to internal affections;" and yet the fame of the district dispensary is extensively spread abroad, the people come long distances to be healed, while the native doctors try to imitate the foreign treatment, and when they fail resort to the dispensary to learn that mode of treatment. Numerous commemorative tablets were erected in the hospital, and several of these are copied in the Report, including one erected by the Prime Minister, and another by the Foreign Office Minister. Preaching, and the distribution of Christian books, has been steadily carried on in the waiting room with most encouraging results, able assistance in this department having been rendered by Rev. W. C. Burns.

MISSIONARY INTELLIGENCE.

PEKING.—Dr. Treat, who is under appointment as missionary physician of the American Board at the capital, arrived at Yokohama on the 6th November, and left on the 8th for Shanghai, hoping to reach the North before the close of navigation.

FOOCHOW.—During last month Rev. A. W. Cribb, of the Church Mission, proceeded to Hongkong for the purpose of receiving priest's orders at the hands of the Bishop of Victoria. —On the 16th of November, Rev. V. C. Hart, of the Am. M. B. Mission, and family, left for their new station at Kiu-kiang. Rev. E. S. Todd and Mrs. Todd, who arrived at this port on the 22nd ult., are expected also to proceed thither in a few weeks.

AMOI.—Rev. C. Douglas, under date of Nov. 15th, 1867, writes us as follows: "I am sorry to say that Mr. Jones' statement in your November number, that full reparation had been made for the damage done to the Chin-chew chapel, is an entire mistake. Not a single dollar has been paid, though the damage was done in December of last year. On that occasion a notorious *Siao-tsue*, named Li Hiau-jan, led about fifty people at midday into the chapel, pillaged, gutted and almost quite tore it down, and stripped the chapel-keeper and one of the native preachers to their trousers. The damage was to the extent of about \$400. And though the names of the ring-leaders, and several of his accomplices, were speedily sent by the British Consul to the Tautai, *nothing* has been done to them, except arresting one of the less important of them, and after a few days setting him at liberty again. The Chin-chew mandarins have indeed issued proclamations, but they have done nothing more. A few days ago a mandarin deputed by the Tautai asked us to take half the amount, which, of course, we declined, as nothing less than *full* reparation can give any security for the future; and, besides that, surely the offenders ought to be punished in some way."

SHANGHAI.—The "Supreme Court and Consular Gazette" says, "A meeting of the gentlemen connected with Missionary enterprise in China took place on the 15th instant, at the Union Chapel. A paper of much in-

terest on the subject of ancestral worship was read by the Rev. Mr. Yates, and a lengthened discussion followed; several gentlemen of conspicuous learning and experience being among those who addressed the meeting. Dr. Macgowan stated that he looked upon the so-called ancestral worship rather as "demonolatry," but he believed that to the principle of filial piety was to be attributed the lengthened existence of China as a nation. Some allusion was made during the discussion to the relative influence of Protestant and Catholic Missions, and to the learning and piety of the early Jesuit Missionaries. Mr. T. F. Wade made some remarks, and expressed his concurrence with Dr. Macgowan that demonolatry had been the chief subject of Mr. Yates' paper, but he disagreed with a view expressed by that gentleman that the longevity of the Chinese resulted from their respect for the fifth commandment. The meeting was well attended, and it is expected that these discussions, which are to take place once in three months, will tend greatly to add to our knowledge of Chinese matters." . . . Miss Waring arrived to join the American Protestant Episcopal Mission early in November, by the California route. We presume that Bishop Williams and the missionaries who are to come with him are not now expected before January, as there is no steamer to leave California in November.

HONGKONG.—The Rt. Rev. Bishop Alford arrived in the month of October, and was presented with a letter of congratulation and welcome by the clergy of his diocese. On the Sunday following his arrival, the Bishop was inducted into office with appropriate ceremonies, after which he occupied the pulpit, and preached an able and thoroughly evangelical discourse. He has our best wishes for the successful discharge of the important and responsible duties of his position.

BIRTHS.

At Canton, the wife of Rev. C. F. Preston, of a daughter, Oct. 9th, 1867.

DEATHS.

At the residence of Rev. H. Corbett, Chefoo, Aug. 7th, 1867, a child of Rev. C. R. Mills, of Tungchow, aged nearly two years.

Also at the residence of Rev. H. Corbett, Chefoo, Aug. 22nd, 1867, a child of Rev. J. S. Wherry, of Shanghai, aged one year.